[Registered at the General Post Office as a Newspaper.

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXV.—New Series, No. 1468. LONDON: WEDNESDAY, JAN. 7, 1874. Price { UNSTAMPED.....5d. STAMPED .....5½d

CONTENTS.


Address to our Readers ... 1
Ecclesiastical Affairs:
Mr. Bright on Preaching and Preachers ... 1
The Peek Prize Essays on the Church of England ... 2
Ecclesiastical Notes ... 4
Church and State on the Continent ... 4
Nonconformists and the Magistracy ... 4
Religious and Denominational News:
Week of United Prayer 5
Correspondence:
Mr. Morley, M.P., and Church Property ... 7
Mr. Arch's Plan with Regard to Farm Labourers ... 7
Politics and Piety ... 7
Mr. R. W. Dale on "The Nonconformists" ... 7
Oxford Honours ... 8
Liberation Meeting at Radcliffe ... 8
Mr. Chamberlain at Sheffield ... 8
Mr. Cardwell and Sir William Harcourt at Oxford ... 9
The Education Act ... 9
Election Intelligence ... 10
*Coup D'Etat* in Spain ... 10
Foreign Miscellany ... 10
Epitome of News ... 11
Leading Articles:
Summary ... 12
The *Coup D'Etat* in Spain ... 12
The Members for Oxford 13
The Birmingham School Board ... 13
Mr. James Caird on the Agricultural Labourer 14
Literature:
John Wilkes ... 15
Catholic Thought ... 15
The Magazines ... 16
Miscellaneous ... 18
Gleanings ... 19
Births, Marriages, and Deaths ... 19
Bank of England ... 19
Markets ... 19
Advertisements ... 20


## ADDRESS TO OUR READERS.

Some of you, dear friends, have communed with us in the columns of the *Nonconformist*, week by week, since April 14, 1841; many of you for a score of years, or more; most of you, perhaps, have much more recently joined the circle of our readers; all of you, or nearly all, will be aware that it is our custom, at the opening of each succeeding volume, to draw aside the editorial curtain, to come to the front and address a few personal words to you, and to wish you, as we do now, a "Happy New Year."

Age claims the privilege of looking back. We do so, for this reason among others, that we may be duly grateful. Have we not reason? Has not the enterprise with which we identified our journal at its commencement, arduous and almost hopeless as it then seemed, marvellously prospered? Has it not reached a position which, thirty years ago, it would have been deemed Quixotic to anticipate? It has been our lot to "cast seed into the ground," which, whilst we slept and rose, night and day, has sprung and grown up, we know not how. Thankfully, however, we acknowledge that "the earth bringeth forth fruit of herself." Our part has been merely in faith and perseverance to "sow beside all waters." We have more than our reward. To the divine energy of the truth we have sought to diffuse, we owe the joyful satisfaction we have in its growth. That it will come to maturity, in due time, "like a handful of corn on the top of the mountains," we know. Indeed, the harvest is drawing nigh, and we bless God for any trifling effort we have been permitted to make preparatory to that "consummation devoutly to be wished." That it has not been worthier of its object is our sole regret.

Yes, we are grateful. We are grateful to you, our readers, for the help your enduring and much-forbearing attachment has rendered us—for without it, what could we have done or hoped to do? Such as our strength may have been, it has been in proportion to your sympathy and support. We have but wielded, all too imperfectly, the influence you have given to us. Pray accept our hearty thanks.

As to the future, we need say no more than that we enter upon the year 1874 with renewed resolution and assured hope. Till we are bidden by events to withdraw from our work, it will be our happiness to labour on with unflagging zeal. Favour us another year also with your countenance, that we may not be weary or disheartened. Overlook our imperfections. Cheer us in the struggle, so that if the Master see fit, we may rejoice together at its close. God be with you. Farewell!

## Ecclesiastical Affairs.

### MR. BRIGHT ON PREACHING AND PREACHERS.

How many a preacher in listening to Mr. Bright's sonorous sentences and feeling the thrill of sympathetic emotion which ran through some great political meeting under the great orator's denunciations of national wrongs, has felt a regretful longing as he compared his present experience with memories or anticipations of Sunday exercises. How stirring, how inspiring, the quick eager interest of the political assembly—all alive with a struggling passion of present need and rising determination! How enervating, how depressing in the sacred meeting, on the other hand, seemed the quiet decorous pretence of a reverence difficult to distinguish from polite indifference! What was the reason of the difference? It could not surely lie in the subjects treated. There must be something in the difference of treatment; and, if so, how valuable would be any hint from this great master of oratory. But, though Mr. Bright has stood in the foremost rank of our public speakers for some thirty years, we are not aware that any preacher until quite recently has been bold enough to invite his criticism on clerical modes of utterance. It has been reserved for a student in one of our colleges to ask a modest question or two, which have elicited a reply, not very lengthy or exhaustive it is true, but suggestive of much reflection. Did Mr. Bright write out his speeches? Such seems to have been the first question, and the answer was:—"Certainly not, for more than thirty years past." It is possible that there may be some who will feel surprised at this answer; for Mr. Bright's speeches have usually been characterised by a finish of style and a rythmical cadence of words, which are eminently suggestive not merely of general premeditation, but of careful composition. On the other hand, it is well known that Robert Hall never wrote out more than two or three sermons in all his life. And there are not lacking many illustrations which would lead us to believe that one of the surest and most essential notes of the born orator is the facility with which his thoughts, as they arise, crystalise themselves instinctively and without effort in symmetrical verbal forms. It has been said, indeed, of Robert Hall, that he had as it were, a sort of mental shorthand, by which he could arrange the language of a whole discourse in his mind, though the notes from which he preached did not cover half-a-sheet of letter-paper. It is probable that his was not altogether an isolated case. Certainly we have known men, taciturn in conversation, apparently through the difficulty they experience in expressing themselves, but who, after an hour's concentrated thought upon some particular subject, would address a public meeting with a logical arrangement of ideas, a flow of language, and a finish in the forms of utterance, all of which suggested a long day's careful preparation. And this preparation there had undoubtedly been, only compressed into an hour. In recent metaphysical literature much has been said about unconscious processes of thought; and we do not think it a mere paradox to suggest that one of the gifts of the true orator is that of unconscious mental preparation; by which we mean that the amount of preparation actually made is to the conscious mental process, as the verbatim report of his speech to the dozen lines of notes which he has actually written. "It is enough," says Mr. Bright, "to think over what is to be said, and to form an outline in a few brief notes." Yes: but the sort of thinking required is possible only to comparatively few, and is one of the mental gifts with which an orator is born. It is questionable, however, whether this kind of speaking can be called with any strictness "extempore." It is a kind of *tertium quid* between the glazed dulness of a speech delivered from mere memory, without any present creative thought, and on the other hand the stuttering vivacity of an entirely unpremeditated utterance. That this kind of preparation, when the necessary mental gifts exist, is the best conceivable, either for platform, Parliament or pulpit, we can have no doubt whatever. But then what is to be done when a man must speak twice every Sunday, and yet does not possess the peculiar gifts described?

We fear that, in reference to this question, Mr. Bright's letter must have conveyed very cold comfort to his young correspondent. He suggests two difficulties in the application of his advice to the preparation for pulpit utterance. In the first place, "in the pulpit a man is expected to speak for a given time, on a great theme, and with less of exact material than is obtainable on other occasions and on ordinary subjects. And further, a majority of preachers are not good speakers, and probably could not be made such." Now, as to the first difficulty, or set of difficulties, we cannot help thinking that it is one easily removable by preachers themselves. "The great theme" involves such an infinite multitude of subsidiary themes, that it is surely the preacher's own fault if his choice of subjects is monotonous. Does not the relation of the soul to God embrace every human relation in which moral responsibility is felt? Not less truly than the Roman satirist the occupants of our pulpits may say—

> Quidquid agunt homines, votum, timor, ira, voluptas,
> Gaudia, discursus, nostri est farrago libelli.

Further, if the preacher habitually deals with "less exact material than is obtainable on other occasions," is not this through a defective apprehension of his mission? No doubt there are eternal mysteries of which he must speak at times with reverent hesitation. But the spiritual life of a congregation can no more be maintained on food like this, than sheep can be fed on mountain mist. Within the practical limits of common people's moral and spiritual experience, the preacher who understands his business may find exhaustless material, quite as "exact," in the sense of clear and definite, as anything which falls in the way of political orators. If a man will keep harping on mystical interpretations of Eve and the serpent, or of Jonah's whale, when he has frantic speculators before him who need temperate self-control, and luxurious worldlings who need to be awed and humbled by the shadow of the Cross, it is his own wrongheadedness, and not the inexactness of his material, which is at fault. We may add

here that, if a man "is expected to speak for a given time," the expectation is usually of a sort which would gladly be disappointed as soon as he finds he has nothing more to say. The Scotch preacher who, after proceeding swimmingly for ten minutes, suddenly paused, and then, shutting up the Bible, said, "My friends, I had a good deal more to advance, *but it doesn't occur*," set a worthy example, which might well be followed by preachers whenever they find that their material is exhausted sooner than their time.

The other difficulty mentioned by Mr. Bright, the paucity of good speakers, is simply insuperable; and that for the best of all reasons. The needful supply is not to be found in nature, and cannot be created by art. If a spiritual pressgang were to lay hold of every living Englishman with any real gifts for speaking, and were to force him into a pulpit, scarcely one-tenth of our churches could thus be supplied with preachers. And as the ordinary secular prizes offered to unusual power of speech will always divert from the pulpit a very large proportion of born speakers, the number of such men actually available is, of course, considerably less than in the impossible case supposed. What, then, is to be our conclusion? Is it inevitable that nine-tenths of the sermons preached must be a weariness to the flesh, and a desert to the spirit? We are far from thinking this. But we do believe it would be well if our preachers would abandon the idea that there is only one mode of usefulness in the pulpit, and that all must be orators or nothing. Nine-tenths at least are wanting in some one or more of the natural gifts which are accumulated upon the orator. And these nine-tenths may be roughly divided into two classes—teachers and evangelists. The born orators, on the other hand, whose natural gifts are sanctified by devotion, may be compared with the prophets among the Jews and in the early Church. Among the *teachers* we class those reflective, thoughtful men, who discern hitherto unrecognised applications of acknowledged principles, or show how old forms dissolve themselves into new without any danger to the identity of the spirit. We believe that such men as these should, as a general rule, *talk* to their hearers. If they write and read their sermons they will almost certainly become mere essayists or lecturers. Far better that they should *talk*, in however broken a manner. They come thus into nearer, more sympathetic contact with their hearers. And so long as they quicken the thoughts and aspirations of those who listen, what does it matter if they themselves are dissatisfied with the turn of their sentences or their hesitating utterance? Of course there are exceptional cases; but as a general rule we think such men in the pulpit should *talk*. On the other hand, we class as evangelists those who are able to play on the emotions of their hearers by reminiscences of gospel fact and spiritual experience, but who are incapable of any sustained effort of reflection. Such men ought to write their sermons carefully, whether they take the manuscript into the pulpit or not. If they can read without losing the sympathy of their audience, it will be far better for themselves to do so. Otherwise they will be seriously exposed to the danger of becoming mere amiable twaddlers. In any case they should stick as closely to the manuscript as possible. Here again there are exceptions; but we are persuaded we are right as to the rule.

On Mr. Bright's remaining difficulty, that of having "to read or speak a sermon"—he should have said *two* sermons "every week on the same topic to the same people"—we have not space to say anything. It is, as he says, "terrible." It ought to be put down by some society for the prevention of cruelty to preachers. And it will come to an end, when a true catholicity enables preachers constantly to interchange their pulpit services.

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The rumour of the intended resignation of the Bishop of St. Davids, under the Bishops' Resignation Act, is revived. His lordship has held the bishopric since 1840.

## THE PEEK PRIZE ESSAYS ON THE CHURCH OF ENGLAND.*

(Second Article.)

One great advantage of such essays as those before us, is that the writers find themselves bound to define terms, and to state their arguments in something like logical form and exactness. The vague declamation which may be very successful on the platform of a Church Defence Association, will not suffice here, and for the smooth and pleasant platitudes with which archbishops and bishops are accustomed to delight their hearers in their charges something made of sterner and hardier stuff must be substituted. If the "maintenance of the Church "of England as an Established Church," is to be defended, it is necessary first to explain what the Church of England is, and then how it is established, and if we are to judge from the different, and to some extent contradictory explanations, which are given even by the essayists themselves, the work of definition is not so simple as might at first sight appear. It would be an immense gain to the cause of truth if all Church defenders were compelled in like manner to define their terms, if it were only to show how little agreement there is among themselves as to the exact nature of the institution they have undertaken to defend, and to expose the extreme looseness in the phraseology they employ about it. Indeed, without being hypercritical, we might point, as an example, to the title of the volume itself. The "Church "of England" must, of necessity, be established. Dr. Manning claims to be Archbishop of Westminster, but the title, as implying territorial jurisdiction, is only a high-sounding name, so long as the State does not establish his Church and recognise him as a spiritual ruler, not only over the Roman Catholics of Westminster, but over Westminster itself. So there may be an Episcopal or a Reformed Catholic, or an Evangelical Episcopal Church in England which is not established, but a Church of England there cannot be, except as the law gives it the position and right of a National Church—that is, establishes it. The State might, in a certain sense, establish a Church by giving certain endowments and privileges without making it the Church of England, but certainly no Church can take that honour upon itself, or assume the name except by an unwarranted usurpation, unless it be established by the State. It may seem presumptuous to sit in judgment upon the high authorities who must accept the responsibility for this title, but we venture to think that it is an example of that confusion of terms, if not of ideas, which is so prevalent, and which it may be hoped these essays will do something to remove.

At first sight, however, it would almost seem as if the result of their production might only be to make confusion worse confounded. The three essayists are perfectly agreed as to the maintenance of the existing relation between Church and State, but when they come to define what those relations are, their unanimity ceases. Canon Dixon says, with an air of authority which might seem to settle the point, if his view was not, as we shall see, traversed by one of his colleagues—

"Of course in reality there is and can be only one true and sound opinion, which is also the most ancient one; and that is that the Church and the nation are one and the same thing differently regarded: that there is one State, which is both ecclesiastical and civil. The same people who in one capacity are the State, in another capacity are the Church, and are headed in both capacities by a Sovereign, who is the sign of their unity. This is no opinion or view, but the very fact of the matter: of which the laws of England are a declaration or a commentary, from the earliest codes to that stamped with the name of Edward the Confessor, from the laws of Edward the Confessor to those of Victoria. It has been illustrated by a long series of historians, legitimists, and constitutionalists, from Bede down to Hook and Freeman."—P. 277.

He undertakes to reply to Stillingfleet, who is "placed by Burnet at the head of the 'latitude "men,' or the school to which Tillotson and "Barrow," who was perhaps "the earliest "promulgator of the Protestant theory," that there was no Church of England before the Reformation, which, for reasons that are sufficiently intelligible, is so extremely distasteful to the essayists, and in fact to all Church defenders, not excepting even some Evangelicals, who are guilty of the almost incredible and suicidal folly of rejecting it in favour of the opposite view, though it must be fatal to their position. Of Stillingfleet's statement on this point Canon Dixon says:—

"Besides this historical blunder, his conception of the Church is evidently affected by the unhappy fact that in his day the Church had ceased to be coextensive with the nation. In one passage where we should expect a definition of the National Church of England, we find instead two definitions of 'the Church of England and diffusive' as he calls it and of the 'National Church representative'; and the former defined as 'the whole body of Christians in this nation consisting of pastors and people, agreeing in that faith, government and worship which are established by the laws of the realm.' This is true statistically, but not politically. By the theory of the constitution the Church of England consists of the whole nation, whether agreeing or not in the faith and government by law established, and remains the same, without regard to increase or diminution of members in those who profess to conform to her terms of communion."—P. 381.

This is a broad and daring statement. For its quiet determination to override facts by a theory it could not well be surpassed. According to this view three-fourths or even more of the nation might dissent from the faith and ritual of the Established Church, and yet she would remain the Church of England, and her membership would embrace the entire nation. It may, perhaps, be anticipated that in the case of Nonconformists becoming thus a large majority of the people, they would make short work of this pretension; but so enthusiastic is Mr. Dixon in support of his view that he gives us to understand that England herself would lose her identity if this work of disestablishment were carried out. Our great historians, Dean Hook, Mr. Freeman, and Professor Stubbs "tell us that England has never been "without a National Church; and Englishmen "will not be slow to draw the proper inference, "that without a National Church, England "would not be England." That is certainly an alarming prospect, but it is at least as alarming for the friends of the Church as for us, for on Mr. Dixon's own showing, in the event of disestablishment the Church would cease to exist. Her continuance is on, his theory—a theory which, be it observed, is "no "opinion or view, but the very fact of the "matter," absolutely contingent upon the will of the nation, which has only to resolve that it will cease to act in its ecclesiastical capacity, and the Church perishes *ipso facto*. What resemblance a Church of this kind bears to any community which bears this name in the New Testament, or how it can be regarded as answering to the definition of a Church given in the 19th Article, are questions which we suppose the essayist has some mode of answering, but it certainly is not apparent. If Churchmen, however, accept the definition they must not again complain of any Dissenter who may speak of their church as the creation of law, for it is here set forth as nothing else. The nation is the Church, and membership in it is not the result of personal faith, or, in fact, of any voluntary action of the individual, but of the law which makes every citizen of the State a member of the Church. We have not time here to follow out the principle to all the conclusions which it involves, but we may say in passing that it will make the work of Disestablishment comparatively easy, and ought to relieve the discussion of the irritating questions which are continually being raised about the rights of property. If the Church be the nation acting in a particular capacity, then, there can be no private property belonging to the Church, and the revenues she draws from the State are only endowments which the nation has hitherto determined to use for religious purposes, but which it must have an equal right if it should so see fit to employ in some other way. We are not at all surprised to find that Mr. Dixon does not recognise this consequence of his own principle, and talks about the "rights of the Church to her property" as if accepting his definition, that could mean anything else but the rights of the nation to its property. Even supposing that the whole was the fruit of private benevolence, to whom would it belong if the nation resolved no longer in an ecclesiastical capacity? There would then be, in his view, no Church at all to whom it could be transferred, and the nation would have to decide how to dispose of funds which could no longer be used for the particular purpose for which they were intended. The truth is, such a theory, however it may have suited a period when the nation believed the same creed and belonged to the same Church, is encumbered with innumerable difficulties as soon as divisions arise, and a large section of the people have seceded from the National Establishment. Mr. Dixon's complaint of the effect which this "unhappy "fact" had exerted upon Stillingfleet's mind and his conception of the Church might be reasonable if facts had not such an unfortunate tendency to assert themselves, to the annoyance and confusion of those who attempt to ignore them. It is very easy for the clergy of an Established Church to assume indifference to the alienation of numbers from their community, and to console themselves with the thought that in the eye of the law the nation and the Church are still one, but if the process continues, and the majority of the people are ultimately arrayed in opposition, they may one day learn the danger

* *Three Essays on the Maintenance of the Church of England. Peek Prize Essays.* (London: John Murray.)

of the principles they have taught, and find their artillery turned with fatal effect upon themselves.

The Rev. Julius Lloyd takes a different ground from Mr. Dixon, and, using the word establishment somewhat vaguely to denote any kind of sanction given to the Church by the State, he distinguishes between the different degrees to which that sanction may be given. In the first and most absolute form the creed of the State is enforced by pains and penalties, whether in the extreme measures adopted to secure uniformity in the Middle Ages, and even under the Tudors and Stuarts, or in the more modified mode of civil disabilities practised even up to our own time. It was only with the passing of Corporation Acts, and, so far as the Jews were concerned, with a more recent Act still, that this system ceased. In the second form, Dissenters are freely tolerated, but required to support the National Church; while in the third form of establishment, they are simply deprived of the advantages which that Church enjoys. The first was the era of persecution, the second of tolerance, the third of indulgence, and Mr. Lloyd, so far, looks back wistfully to the fact that he tells us that at present "the scale turns "to the side of private self-will against public "duty. Even-handed justice is not satisfied under "that system, from the prominence which it gives "to the claims of a capricious conscience above "the rights of civil society." The imposition of Church-rates, therefore, was strictly within the right of civil society, and we do not see why Mr. Lloyd should stop even there. If civil society has a right to tax its members for the support of a Church, why should it not also compel them to accept the creed of that Church and submit themselves to her authority? In the one case as much as in the other it may be contended that the "claims of a "capricious conscience" should not be allowed to override the duty and responsibility of the State. There is an inconsistency in renouncing persecution on behalf of the Church as unjust, and yet showing a reluctance to forego taxation for her support, for after all this is only a pitiful way of making men whom we dare not coerce into our church pay for its support. Mr. Lloyd's is the third of the essays, and it is as much narrower in spirit than the others as it has been adjudged inferior in execution. We ought, however, to be duly grateful for the concessions the author makes. With his evident leaning to the taxation of Dissenters in order to secure "even-handed justice," he still admits, "There "is, nevertheless, much in the nature of the "case to be considered indulgently. *The "zealous sectaries who refused Church-rates, but "built chapels of their own, cannot be regarded "as altogether bad citizens.*" What an extremely gratifying confession! We must beware lest we should be too much elated by this testimony on our behalf, all the more precious because it is evidently so perfectly disinterested. "Zealous sectaries," who have covered the country with places of worship built at their own cost, who have (on the showing of candid Churchmen themselves) saved many parts of the country from sinking into a state little short of heathen darkness, who have taken their full share of all work for the extension of the Gospel or for the advancement of philanthropy, "cannot be regarded "as altogether bad citizens"! We are not careful to defend Dissenters against the insolence of this clerical condescension. We can even excuse it, as one of the evil fruits of a system which encourages in the minds of the clergy the belief that their position warrants them to treat with this pitying scorn, men whose only sin is that they are not of their Church. But it is time to look at Mr. Lloyd's account of the Establishment as it exists among ourselves now:—

"The third degree of Establishment consists in the public recognition by the State of one particular religion without rates or penalties to Nonconformists. For instance, that the solemn acts of the State should be accompanied by public act of worship; that the chief ministers of the Church should hold, in virtue of that office, a certain political or local dignity, are effects of the establishment of any religion. The simple 'F. D.' on the coinage, the seats of the bishops in the House of Lords, the titles of the beneficed clergy derived from their parishes, 'Rector of A.,' 'Vicar of B.,' are symbols of this, the mildest form of establishment. This does not of necessity imply endowment; but in general the two are connected. An indefinite portion of the endowments of the Church have accrued from its position as recognised by the State, though not confessed by the State, &c., &c. What we contend for is no more than justice and mercy combine to approve; the maintenance of the National Church in its undisputed legal rights, in order that it may continue as heretofore to represent the nation in public solemnities of worship, and superintend the religious education of the people."—P. 519, 520.

Exclusive recognition by the State, the enjoyment of rank and privilege by the clergy, the sole right to represent the nation, a large proportion of whom have no connection with her at all, and the control of their religious education—these are, in Mr. Lloyd's judgment, "undisputed legal rights" of the Church. If he had been more exact in language he would surely have said "indisputable," for so they no doubt appear to him, not "undisputed," or otherwise he must confess that his essay has no *raison d'être*, inasmuch as if it were so, it would be written for the purpose of defending that which nobody assailed. Undisputed they certainly are not, for while numbers distinctly challenge them, there are others, perhaps a larger class, who take no part in the attack only because they believe that pretensions so unsupported must ere long collapse of their own weakness. What we desire, however, specially to point out here, is the marked distinction between Mr. Lloyd and Canon Dixon, the former talking of the Church as a distinct entity, while the latter, as we have seen, identifies it with the State.

In this respect Mr. Hole, who has looked at the whole subject much more broadly and philosophically than either of his associates, approaches more to Mr. Lloyd's view, though in other points differing most materially from him. So far from admitting that Church and State are identical, he insists that the idea that this view, which has been developed in our times by Dr. Arnold and his followers, is a revival of Hooker's, is based on an entire misconception. "Does then" (he asks) "Dr. "Arnold misunderstand Hooker? or does the "biographer misinterpret Arnold? We do not "stop to inquire; for whichever it is, the "moral is the same, that identity of Church "and State is a phrase no better suited for "popular use than the phrases which contain "the words union and alliance. It is as perpetually liable to misapprehension, and is "therefore as mischievous." Mr. Hole is so dainty in his use of phrases that none of those generally employed to denote the relations of the Church to the State meet his view. The Church is not united to the State, neither is it allied with it, it is simply established. He concedes that there may be either union or alliance between these two powers, but neither the one nor the other is what Liberationists mean by the term. A Church may be established by the State and yet in a state of disunion with it, as was the case in the great conflict between Becket and Henry II., and is now in the contest which, in our view, resembles it as much as a nineteenth century struggle can resemble one of the thirteenth, between Bismarck and the Ultramontanes. Union, in Mr. Hole's view, is "not a concrete thing that can be attacked and "defended by a measure of Parliament, it is a "sympathy, a disposition of mind, something "which may be more or less influenced by "political action, but cannot be defined in "legal phase or settled by elections." The same kind of view is given of alliance, so that both the one and the other are regarded as independent of any formal relations between the Church and State. We fail to see the advantage which is to accrue from this change of expression, but if it is more agreeable to the defenders of the Establishment, it cannot materially affect our arguments and we need not disturb ourselves about it. But the very resourse to it is a sign of dissatisfaction with the position previously taken in support of the institution, and a desire to change it for one more defensible. This, indeed, is not obscurely intimated by Mr. Hole:—

"When we view the matter in this light, it may be freely confessed that the Established Church of England, situated as she is, naturally does incline to such a kind of alliance with those great institutions of the country which we commonly epitomise in the word State. Men of ingenious minds, when pondering this and discerning in it a striking argument in favour of the Church which they loved, might well have stopped there, and have addressed themselves to such persons who could best appreciate a view of things like that. But they have proceeded further, to frame the idea into a theory couched in terms and propositions so systematic and formal as to fit it for popular use; and so successfully have they done their task that the formula expressing the theory has become indelibly current in the language. It has thus been a weakness to us, when it was meant to be a strength; for words which suggest deep and true thoughts to thoughtful and instructed minds pass about as mere watchwords of party among the unthinking."—P. 27.

In other words, Warburton's theory, so long the boast and confidence of Churchmen, is quietly given up as a weakness, and as Dr. Arnold's favourite notion is also rejected, the way is open for the introduction for Mr. Hole's own idea, which is thus given:—

"There exists in England certain property dedicated from ancient times to spiritual uses, and the law of the land maintains in possession of it a certain particular Church. This Church is thereby constituted an Established Church. In the briefest possible terms, an Established Church is the Church established in legal possession of the ancient ecclesiastical endowments of the country. We do not care to assert that this language has all the exactness, inclusive and exclusive, of a definition; for in truth definitions in the strictest sense are seldom possible, apart from mere mathematics, where terms are arbitrarily selected for the occasion, and can therefore be defined; whereas we are now concerned with a popular term, not of our own selection, describing a complicated institution which existed longbefore the title by which it is at present distinguished. Especially we would guard ourselves in one important direction, and beg that our words may be taken to apply strictly as they are meant and not otherwise; that is to say, we are here engaged not in defining a Church, but in explaining what an Established Church is. The idea of this, we maintain, cannot (*i.e.*, as long as we confine our thoughts within the range of existing specimens) be separated from the notion of property. The more we revolve the subject, the more will this notion be felt to be the range of it. Every inquiry conducts to it sooner or later. If we hear intelligent men discussing the Established Church, we are sure to detect a notion of property somehow intertwining inextricably with their thoughts. Why is there this intimate association between the ideas of the establishment of a Church and the legal provision made for it? Our view, that the latter is the former, quite accounts for it. Nor is this idea of establishment to be viewed for one moment as too materialistic for the character of the Church of God, and derogatory to it. Say what we like, material property in some arrangement or other is absolutely essential to all spiritual action on any scale of importance. The law of the land has under its guardianship a certain vast machinery, let us say, and it allows one particular society to put it in motion and use. This society is the Established Church, as we have it."—Pp. 4, 5.

So enamoured is Mr. Hole of his idea and of the phraseology in which he chooses to express it, that he makes disestablishment and disendowment to be the same thing, and asserts that it cannot take place unless the Church be stripped of all the national property she has ever enjoyed. "Nor can there be a real disestablishment with "out a complete and absolute disendowment in "regard to all the property which the Church en"joyed in virtue of its being established." Following out this view, he has made the surprising discovery that, after all the agitations of 1868, and the great measure of disestablishment which all the world believed to have "resulted from it, the Episcopal Church of Ireland is an Established Church still. "The Protestant Episcopal Church of that "country is not disestablished. The great bulk "of its property has been taken from it, but it "has a legislative title to the remainder. It is "a *reduced* but not a Disestablished Church." This mode of dealing with language may be ingenious, it is certainly amusing, but what purpose it can serve we fail to discover. Is it that the "reduction" of the Church would be not quite so offensive an expression as its "disestablishment"? If that be so, perhaps this fastidious taste might be gratified, provided the "reduction" were carried far enough. "A "rose would smell as sweet by any other "name," and if we can secure that ecclesiastical equality for which we are contending we are not desirous to wound the feelings of the Church, which must be deprived of its national character in order that that end may be attained. We are not sure, however, that it is good policy in Mr. Hole to assert that the course adopted towards the Irish Church, "technically "speaking, was disestablishing and subse"quently re-establishing." It may serve as a caution in relation to the mode in which, when the time comes, the English Establishment is dealt with, especially if the cost of re-establishment on Irish principles would be as Mr. Gladstone has taken care to tell us, ninety millions a year.

But can Mr. Hole really believe that "statu"table possession of the ecclesiastical endow"ments of the country" is the one essential of "an establishment"? He may be able to "ex"plain at once the fact that in England the "Crown nominates to sees, and that bishops sit "in Parliament, without imagining these facts "as belonging fundamentally to the notion of "establishment," but can be separate from it the idea of the Church being recognised as the Church of the nation and enjoying exclusive privileges in that character? Even as regards the two points of which he speaks, the first a sign of the subjection of the Church to the State which secures her the use of the national endowments of religion, the second, a privilege granted to her chief ministers as her representatives, it is impossible to conceive of any change being made without a deadly blow to the idea of establishment; for as an historic fact, since the Reformation at least, these things and the possession of the endowment have been constituent elements of an organic whole, called the National Church, in which it would not be easy to interfere with any part without destroying the system. Mr. Hole relies upon the case of Scotland, where the relations of the Crown to the Church are so different from those which obtain in this country, but it really proves nothing. We do not say that there might not be an Establishment in which the Crown did not claim the nomination of it highest dignitaries, but we do assert that an Established Church is not merely a Church endowed by the nation, indeed is not neces-

sarily endowed at all, but is a Church which must have a national recognition, and must therefore, in some way or other, be under national control. In England that control has taken a particular form, for "the Crown, by "ancient law, obtain acceptance of its nominees "to the highest posts of the Church," and as it is the same law which secures the Church the use of its national estates, it is in every way improbable that one part of it will be repealed, and the other left untouched, that is, the Church left in enjoyment of the immense revenues she possesses, and emancipated from the signs of dependence on the State which gives them. But the fuller consideration of these and cognate points we must reserve for another article; in the meantime, only expressing our doubt of the wisdom of any attempt to reduce the controversy to a question of property.

## ECCLESIASTICAL NOTES.

MR. ARTHUR ARNOLD, who lately fought the battle of Huntingdon with no little bravery and great self-respect, has called attention to a fact of some significance and importance. We, ourselves, are almost wearied with presenting Dissenters' grievances. Our reward is a good one, it is true, for we get them removed, but we often feel that we should like some other organ or representative to take them in hand. Mr. Arthur Arnold has done us this service on one line. He has represented to Mr. Gladstone the fact that only one Dissenter—the late Mr. Potto Brown—has ever been appointed to the position of Justice of the Peace for Huntingdon. He has also represented the fact that Dissenters are systematically ignored in appointments to this office. Well, it seems to come by surprise upon Mr. Arthur Arnold that this can be the case; but we, who have lived in the atmosphere of Dissent all our lives, know too well that Mr. Arnold's representation scarcely covers the whole facts. As it was in Charles the Second's time, so it is now; to be a Dissenter is to be practically and socially excommunicated. There are individual Churchmen who rise above the predominant feeling, but they are seldom to be met with. We know of a few, and grand men in some respects they are, but the predominant social feeling is still against the whole Nonconformist community. Lord Sandwich, the descendant of the infamous Lord Sandwich of George the Third's time, is the man who has closed the gates of the Huntingdon magistracy to all Nonconformists. He has filled all the benches with Tory Churchmen, and it is doubtful, according to Mr. Gladstone's letter, whether anything can be done to correct him. Correct him? The fault lies far higher than any conduct of Lord Sandwich. It is to be charged to every Liberal, as well as every Tory Ministry—Mr. Gladstone's, amongst the number, being included. We dare to say that any recommendation to the magistracy, even of a Churchman, if it were made by any Nonconformist member of the present House of Commons, would be ignored. All we have to add in regard to these matters is that we can afford to wait—if Liberal Governments can also afford to wait. The magistracy question is a small, although a significant one. It is simply typical. It is just the same in nearly all other departments of the Government, where, practically, it would be well to advertise that "Nonconformists need not apply." If they should apply so much the worse for them. Now and then an office is reluctantly tossed to a powerful man, and with that the Nonconformists are told to be satisfied. Why should such an inferior race of beings have State recognition? They don't grumble, they don't violate the Commandments, they believe in liberty—what a wretched set they must be! These thoughts are at the foundation of the Government appointments to all offices, whether honorary or not honorary, or rather they *must* be. Given an unworthy Churchman to an honourable Dissenter of equal means and equal culture, to be placed upon the bench, or in any other public position, and the unworthy Churchman will get the appointment. Anybody might bet a hundred to one upon it, and bet safely. Yet this is "religious equality"! The question is, How long will Dissenters stand it?

Archdeacon Denison has sent to us a very admirable pamphlet—that is, from his point of view. It is entitled, "The Episcopate with Two Voices," and the sub-headings are—1. What this Episcopate Is; 2. Whence it Comes; 3. What It Does; 4. Whither It Tends. We wonder at the moderation of the archdeacon. The Episcopate with *two* voices; has it not more than twenty? Does any one bishop agree with another? However, the archbishop gives illustrations of many of his propositions, but his best writing is in his preface. Here is his deliverance:—

1. That the religion of the English people is a religion, not of the One Faith but of many faiths.

2. That, on the one hand, the Church of England, *Primitive and Catholic*, teaches and directs her people to pray to be delivered from a religion of many faiths.

3. That, on the other hand, the Church of England, *by law established*, has largely promoted, and is largely promoting, a religion of many faiths.

4. That the Episcopate in the said Establishment, is, *after a special manner*, the exponent and administrator of the said Establishment; and is, as such, a principal agent in promoting a religion of many faiths.

5. That it is time, and more than time, that men here in England should, at least, begin to see how silly and hopeless a thing it is, to say the least of it, for a Legislature and a Judiciary of all faiths and of none to make or construe laws for those who are of the One Faith.

6. That the alternative is, 1, to persevere in so making and construing laws at the cost, in detail, of the Catholicity, and of the necessary disruption, of the Establishment; or 2, to abandon both attempts once for all, and let "Catholic" and "Protestant" go alike free.

We need not expound this new Article of Faith by detailed quotations; suffice it to say that the archdeacon has written so well from his own point of view, that, writing so well, he ought to become a Dissenter. Let us once more, as we have often done, claim for Archdeacon Denison the respect due to an unquestionable gentleman; although, so far as the Establishment is concerned, a most inconsistent Churchman. We read all he writes, and if he were a little younger, we know where he would be in a few years hence. However, men are as they have been made, and, no doubt, Archdeacon Denison is performing his appropriate work.

If only the bishops were as clear or had half as much moral courage as the archdeacon! We have a test this week. Bishop Temple has written in reply to some memorialists from Plymouth. The bishop says that the memorialists cannot desire more earnestly than he does "to check by all proper means, whatever tendencies to Romanising teaching or Romanising practices may be found in the Church of England." He goes on to express his regret about "some amongst us" using this position to teach "what the Church does not teach," and the end is a "patient forbearance"! The Archbishop of York has replied to the resolutions of the York meeting referred to in our last number, but the archbishop takes care not to commit himself. Not he! Of course it is an important matter; but, on the whole, the archbishop hopes nothing from a change in the law. His confidence is in "a full examination of the subject," and so on. Very little, therefore, do the anti-Ritualists get from the bishops! In fact, the bishops will do just as popular opinion goes, either one side or the other. Their convictions are official, and they would just as soon side with Romanism against Evangelicalism as with Evangelicalism against Romanism. It all depends upon the voice of the public. Let the public be Ritualistic, and every bishop on the bench would be Ritualistic—afterwards. The most convenient sort of bishop to have upon the bench is the present Bishop of Winchester. This is a part of his recent delivery on New Year's Day, at Stoke next to Guildford:—

I may venture to call myself an Evangelical, if that means that Jesus Christ is the power of God to salvation. I have always called myself an Evangelical, but I am equally ready to call myself a High Churchman. (Hear.) As I believe that the Gospel is the power of God to salvation, so I believe that the Church is the instrument which the Great Author of our salvation has appointed for the teaching, for the guiding, for the guarding, and for the aiding of human souls. Being, then, as I defy any one to deny that I am, most distinctly, an Evangelical and most distinctly a High Churchman, I believe very thoroughly in both.

We are glad to welcome a Radical Methodist newspaper in the form of the *Methodist*, the first number of which appeared on New Year's Day. We have examined it through and through, and can only say that we wish for it a larger circulation than is enjoyed by any of its class contemporaries. While Methodist it is "thorough."

## CHURCH AND STATE ON THE CONTINENT.

A Berlin telegram says:—"It is expected that the Tribunal of Appeal for Ecclesiastical Affairs will order that the sentence of imprisonment already pronounced against Archbishop Ledochowski shall be forthwith enforced."

Dr. Falck, Minister of Public Worship, has ordered the salary of Dr. Forster, Prince Bishop of Breslau, amounting to 12,000 thalers, to be withheld until the bishop consents to act in obedience to the ecclesiastical law of May 11, 1873, by filling up a parish curacy which he has hitherto kept vacant.

Surprise has been expressed in some quarters that the Pope's allocution on the occasion of the consecration of the new cardinals has not yet been published. The Italian journals say that Cardinal Antonelli is opposed to its publication on account of its violence towards the Swiss and German Governments. The Pope is said to have denounced Prince Bismarck as a "demon Minister."

By way of reply to the Earl of Denbigh, who says that the Swiss have little sympathy with the opposition to the claims of the Romish Church, a correspondent of the *Times* writes:—"In consequence of the refusal of the *curés* in three of the most important parishes in the neighbourhood of Geneva to take the oath of allegiance to the Government prescribed by the Constitution, the cures were declared vacant, and a poll appointed to be held on the 28th ult., for the election of new *curés*, as well as parochial councils for each of the three parishes. At Carouge, out of a total of 516 electors on the register, the Abbé Marchal was elected by 281 voters out of 287 voters; at Chéne, M. Quily was elected unanimously by 79 voters out of 161 electors on the register; and at Lancy, the Abbé Pascherod was elected by 53 voters out of 131 electors on the register. All three, as well as the whole of the parochial councils elected at the same time, belong to the Old Catholic Church, which has thus returned its candidates by 413 votes out of 808 Catholic electors on the register. The utmost quietness and order prevailed throughout the polling, the Ultramontane party having abstained from voting, well knowing, no doubt, that it would be left in a minority."

A new ecclesiastical council of lay members was elected on Friday in Berlin, the voting taking place in the churches. The gentlemen elected are in almost every case supporters of Free Church views. The orthodox party was defeated, it is stated, even in parishes where orthodox opinions had hitherto prevailed.

"A valuable article on "The Religious Situation in France" is contributed by the Abbé Michaud to the *Contemporary Review*. In France there is an Old Catholic party, which prefers to call itself Catholic, leaving the prefix *Roman* to describe the Ultramontanes, but this party has the whole weight of the Government against it. "Whoever," says the Abbé, "will undertake the work (of living among the people and learning their thoughts) will find that France is in no wise Ultramontane." It cannot, however, shake off the political incubus of Reaction. "At the present day," continues the Abbé, "when a priest ascends the pulpit it is neither to teach dogma nor morality, but to speak politics. It is known by all the world that Ultramontanism in reality is but an electoral manœuvre." The violence with which this political crusade is preached quenches the outward evidences of dissent from the Vatican Dogma. "The old school of Montalembert and Lacordaire is defunct."

## NONCONFORMISTS AND THE MAGISTRACY.

The following correspondence has appeared in the *Daily News*:—

Reform Club, Jan. 1, 1874.

Dear Sir,—At the close of the recent contest at Huntingdon, in which my candidature was defeated, I promised some influential supporters, who were Nonconformists, that I would bring to your notice, and to the notice of the Lord Chancellor, one or two statements in connection with the Commission of the Peace for the county of Huntingdon, as controlled by the lord-lieutenant, the Earl of Sandwich.

I am informed by a gentleman of the highest respectability, long resident in Huntingdon, that although the population of the county is nearly half Nonconformist (in some parishes I am told three-fourths are Nonconformist), yet there is not one Nonconformist among more than fifty magistrates, of whom about one-half are either non-resident, infirm, or inattentive to their duties. The father of the present Mayor of Huntingdon, the late Mr. Potto Brown, was the only Nonconformist ever known to have been in the commission. His son, a Nonconformist of position and ability, has been passed over in favour of young men, of whom one of the most recently appointed is a brewer.

In writing to the Lord Chancellor a similar letter I have said that I do not ask his intervention, but that as the matter is felt by the Nonconformists of the county to be a very serious grievance, I had not considered myself at liberty to decline to lay the facts, as they were related to me, before him,—Yours faithfully,

ARTHUR ARNOLD.

The Right Hon. W. E. Gladstone, M.P.

10, Downing-street, Whitehall, Jan. 2, 1874.

My dear Sir,—The case of the Nonconformists in Huntingdonshire, as it is stated by you, would seem to be one giving much ground for complaint as to the exercise of the powers of the lord-lieutenancy.

I am glad that you have made it known to the Lord Chancellor; but I am unable to say whether it will be in his power to suggest any method of relief.

I will not attempt to condole with you on what I can hardly call your defeat at Huntingdon. It was a brave effort, and the measure of support you attracted was, under all the circumstances of the time and place, remarkable.—I remain, my dear Sir, faithfully yours,

W. E. GLADSTONE.

Arthur Arnold, Esq.

A HINT TO NONCONFORMIST ELECTORS.—Lately, a Liberal member was privately told that, unless he came out for disestablishment at the next election, he would not have the support of Nonconformists, who were the backbone of the Liberal party. His reply was, "Well! if I thought they meant it, it would determine my course.—*Liberator*.

ANOTHER CARDINAL IN PROSPECT.—The *Freeman's Journal* confirms the report that when Dr. Manning has settled the English Catholic University constitution, and the establishment of the Scotch Roman Catholic hierarchy, he is to be raised to the dignity of Cardinal Bishop, an event which it expects will take place within the first half of the present year.

A COUNTER-MEETING.—It is announced that a meeting convoked by "the Catholic Union of Great Britain" will assemble to express sympathy with their co-religionists in Germany as early as possible after the 27th inst., the day on which a meeting for an opposite purpose is to be held under the presidency of Earl Russell, in St. James's Hall, London.

THE NEW "REFORMED EPISCOPAL CHURCH" IN AMERICA, resulting from Bishop Cummins' secession, has chosen as a second bishop, Dr. Cheney, who was so long at issue with his own bishop in regard to the use of the baptismal service. His consecration took place at Chicago, December 14, in the presence of an immense audience. Bishop Cummins preached and performed the act of consecration, assisted by several presbyters. More than two thousand persons remained and partook of the communion.

THE EPISCOPAL MEETING AT LAMBETH PALACE.—The *Record* states that at the forthcoming meeting of bishops, a measure of reform chiefly affecting the ecclesiastical courts and fees is to be considered. The programme is printed confidentially, and we therefore can only add, that it proposes improvements not nearly so sweeping or satisfactory as Lord Shaftesbury's, before it was curtailed and mutilated to conciliate the bishops. The new scheme would deal much more gently with the power and patronage of the prelates.

THE GERMAN DEMONSTRATION IN LONDON.—The *Rock* states that so great is the pressure for tickets already put upon the promoters of the meeting to be held on the afternoon of Tuesday, the 27th inst., in St. James's Hall, for the purpose of expressing sympathy with the German Government in its conflict with Ultramontanism, that the committee have decided to hold a second meeting on the evening of the same day, for which purpose Exeter Hall has been secured. The chair will be taken at half-past seven, and the privilege of filling it will be offered to some Conservative statesman.

CONSECRATION OF CHURCHYARDS.—A correspondent of a Forest of Dean paper states that, in the case of an infant which died before it could be baptized, "The vicar of the parish not only declined to perform the burial service, but insisted (which he had no right to do) that the infant corpse should not be interred in consecrated ground until after dark! And this 'absurd and offensive' aggravation of the wounded feelings of the bereaved parents was actually enforced. An alteration of the law is imperatively required to prevent the possibility of 'consecration' being made a pretext for such pitiful intolerance. The national burying-grounds are national property; they belong to the Commonwealth, and should be held for the benefit of the general community.—*Liberator*.

THE LIBERATION MOVEMENT.—After a very short Christmas recess, the Liberation Society's meetings are being resumed this week, when they will be held at Blackburn, Darwen, and Oldham. Next week, Mr. Carvell Williams is to give a lecture based on his American experiences, at Leeds, Halifax, and Brighouse, on the 14th, 15th, and 16th inst.; to be followed by lectures at Dewsbury and Sheffield. Todmorden Manchester, Ashton, Lytham, Southport, Droysden, Wigan, and Huddersfield are also to have lectures or meetings this month. Mr. Kearley is to address audiences in the eastern counties, and in Wilts. The society is also about appointing agents for the midland counties, for the eastern part of North Wales, and for Scotland. As during this year both society's triennial conference and a general election may be expected, 1874 will be one of great activity on the part of the society.

WELSH NONCONFORMISTS AND THE GENERAL ELECTION.—From a circular issued by Mr. Gee, of Denbigh, it appears that steps are being taken to ascertain the feelings of the Nonconformists of North Wales, and the Welsh Nonconformists of Liverpool, Manchester, and Chester, as to the propriety of holding a conference in the month of February, to consider their position with regard to Mr. Gladstone's Government, and to agree upon a plan of action for the next general election. It is probable that the following questions will form the subjects for discussion at the conference:—The Disestablishment and Disendowment of the Established Church; a thorough reform of the Education Act; and the right of every man to be buried in the parochial churchyards, but with the religious service his relations may think best. "From a knowledge of the feeling in the Principality," says a correspondent, "I should not be surprised to find that these will become test questions; as Nonconformists feel that Mr. Gladstone's Government, and the Liberal party generally, have not extended that justice to Nonconformists in England which they had a right to expect."

THE LATE REV. J. HOWARD HINTON.—The following resolution was passed at the meeting of the Baptist board, December 23, 1873, Rev. C. Kirtland, chairman:—"That this Board at their first meeting after the death of the much revered Rev. J. H. Hinton, M.A., beg to place on record the high esteem in which he was ever held by them, for his eminent ability as an author and theologian, and for the rare excellence with which he was endowed as a minister and preacher of the Gospel. They recall with feelings of affectionate gratitude his former official connection with the board, his worth in relation to it, and the interest he ever evinced in all public questions affecting the kingdom of Christ. The members of the board will never cease gratefully to remember the personal and friendly intercourse with Mr. Hinton with which they were favoured, and, whilst they mourn his departure, they rejoice that although dead he yet speaketh, and as they believe shall long continue to speak, in the matter he has left behind as a legacy to the Church and to the world."—Robert Wallace, hon. secretary to the board.

"NOT AFRAID TO SPEAK EVIL OF DIGNITIES."—The *Church Herald*, in some remarks on the prosecution of the Vicar of Prestbury for Ritualist practices by Bishop Ellicott, says:—"From a trusted correspondent at Prestbury we learn that its persecuted faithful had a grand Christmas Day, when there was a fervour and spirit never more remarkable. The vicar is reported to have been a little depressed, even in his Christmas joy, fearing that it might be his last 'Feast of the Nativity' at Prestbury. But this, of course, is out of the question. Long after Mr. Combe, the Bishop, and Mr. Skipworth have been dead and buried, the Catholic revival in England will be lengthening its cords and strengthening its stakes. Mr. Edwards may take heart. If 'A. C. Cant,' and 'J. London' have given up their arduous labour of putting down Christianity in its external aspects, the little gentleman at Gloucester, who is at once pugnacious and ambitious, will soon have to throw up his cards. Or, to use another metaphor—borrowed from a well-known engraving—the cat may soon decline to snatch chesnuts from hot bars, even though incited to do so by the more artful monkey. Dean Law will overlook this comparison, for by it we give him all credit as to art and wits."

THE SOUL MART.—Judging from the number of advowsons and next presentations offered for sale just now, and the tempting way in which the advertisements are worded, it would seem, says the *Weekly Review*, that there is almost a panic in the "living" market. Auctioneers have a great difficulty in disposing of "invested property" of this description, and brokers'-lists point in the direction of a stagnation. The Ritualists had resolved to buy up some of the "job lots"; but they have since discovered that insuring the use of an edifice does not necessarily mean bringing people to mass. Now and then, however, a bargain is in the field, and is soon snapped up. These bargains assume a variety of forms. The distance of the parsonage from a "kennel" is considered by some, while others are content if the neighbourhood abounds with good shooting and fishing. But clergymen, taken as a whole, are not given to sporting pursuits. The amount of work they will be taking upon their shoulders is one of the first things to be considered by these "living"-hunters. The smaller the church and parish the more likely is it to go off. Hence we think the following advertisement which appeared in the *Chester Courant* will call forth plenty of applications:—"For sale, the next presentation to the chaplaincy or perpetual curacy of Little St. John's, in the city of Chester, the duties of which are limited to the services and spiritual care of the hospital almspeople (thirteen in number). There is no residence for the chaplain. The income, clear of all outgoings, is 289*l.* 7s. 4d. per annum. The present chaplain is in his seventy-third year. The acceptance of any offer will depend on satisfactory references and the approval of the Charity Commissioners of England and Wales."

## Religious and Denominational News.

### WEEK OF UNITED PRAYER.

In accordance with the custom which has obtained for several years, meetings for prayer are being held daily this week in London, both in the City and West End. Although brief addresses are delivered on every occasion by the presiders for the day, the devotional element is the chief characteristic of these meetings, and they can scarcely be said to come within the scope of a newspaper report, so far as literal description is concerned.

The first meeting was held on Monday in Willis's Rooms, and, although at the commencement the attendance was small, as the hour devoted to the purpose advanced, a room capable of holding 400 persons was well filled. The Rev. C. Dallas Marston presided, and amongst those present were the Rev. J. Davis (Sec. Evangelical Alliance), the Rev. S. Shewbridge, Gen. Alexander, Mr. G. Guinness, Mr. S. Gurney, &c. The hymn commencing, "Lift up to God the voice of praise," having been sung, a few moments were spent in silent prayer. The chairman then said they were met once more on praying ground, and they desired to begin the new year by gathering round the Throne of Grace. It was their purpose to have regard in the prayers which would be presented to certain special subjects, not, indeed, to the exclusion of others, but to give point and prominence to their devotions throughout the week. The subject for the first morning was, "Thanksgiving for national, domestic, and personal mercies, both spiritual and temporal, and confession of the unworthiness and quiet of our people and ourselves."

The Rev. Prebendary Auriol then offered prayer. The subject for the day was closely adhered to, not only in his prayers, but in all the prayer presented. It may be mentioned that special thanksgiving was offered for the good results attending recent meetings in Derby, Croydon, Edinburgh, and elsewhere, and it was earnestly supplicated that London might have its share in the shower of blessing which had descended on these places. It may also be mentioned that amongst the sins confessed prominence was given to Sabbath-breaking, Infidelity, False Ministers, Ritualism, Rationalism, Mormonism and Spiritualism.

The Chairman next read portions of Daniel ix. and Psalm x., directing especial attention to the words of the Psalmist, "Lord, thou hast heard the desire of the humble: thou wilt prepare their hearts; thou wilt cause thine ear to hear." He said we had in these words the secret of true prayer. It was the heart prepared by God which was really the praying heart. Such a heart had always the ear of God in readiness. Having that, we were certain of an answer, whether to united or to individual prayer. This should never be lost sight of, because we could not "get up" such preparedness, or "screw ourselves up to a praying pitch," as some said.

The Rev. S. Shewbridge and General Alexander having offered prayer, the hymn commencing "Bless, O Lord, the opening year" was sung, after which,

The Chairman delivered a brief address. He said this was not an occasion for exhortation so much as an occasion for prayer, but the words he would leave with them this morning for their own further thought were these, "Stand fast in the Lord." They wanted a word like this. They had no standing ground out of Him. It was not to be found in good doctrine, or in faithful teachers. In the Lord Himself the believer could alone stand fast. Apart from Him, there was everything to shake us. Against the superstition, and all the evils of the time, "standing fast in the Lord" was our sure safeguard. The words pointed to our position, to our life and prospects. Our position was in Christ, our life was that of the man who stood with loins girded, and for our prospects "our conversation is in heaven." The Lord Jesus Christ is everything to the believer, and we take our stand in him. Let this be our motto for the New Year.

The Chairman next read two requests which had been made by friends who desired an interest in the prayers of the assembly. A mother earnestly asked prayer for the conversion of her only son, who is exposed to influences which may mislead his mind. A minister of the Church of England asked prayer on his behalf that, feeling as he did, dead in his work, he might experience the reawakening power of the Holy Spirit. These requests were borne in mind by the chairman who offered prayer, and by Mr. Grattan Guinness who closed the proceedings of the morning. Hearty reference was also made by Mr. Marston to the mission which is about to be held, in which Congregationalists and Presbyterians were going to unite, and he asked the assembly to join with him in praying that God would own it in an especial manner, and stamp it with His blessing.

On Tuesday morning the Rev. Dr. Parker presided, the subject for the day being, "Prayer for the Christian Church, for the increase of faith and holiness, love and power; and for the more abundant grace of the Holy Spirit; for persecuted and suffering Christians." The hymn commencing, "Oh, for a closer walk with God" having been sung, a few moments were spent in silent prayer, and the Rev. Mr. Johnstone offered prayer in harmony with the subject of the day. The chairman next read portions of John xv., xvi., after which Major Gardiner led the devotions of the assembly, and was followed by the Rev. Jas. Davis. Dr. Parker having read the account of the outpouring of the Holy Spirit on the day of Pentecost, proceeded to say that the place in which this great event occurred was not in the Temple, although it was nevertheless associated with one of the great feasts of Israel. It was in this way that God shaped our lives, weaving into one paragraphs and parts of sentences that seemed to have no connection, and no meaning in them until thus connected. There was a shaping hand in history—the Divine Hand. The wailing of the disciples on this memorable morning had its echo in our experience; when, after all had been done, monotony seemed to characterise everything. We had lighted the altar fires so long, and had grown grey in attending to things of routine, that there came a lull in which we sometimes wondered what was to take place next! Death, or, the renewal of our youth, became our cry. This was a time when no one could give a satisfactory statement of his heart, when all that can be said is, somehow God will come with a new vision, and make me glad with a brighter one than I have yet seen. It was thus God trained the world. God never falls short of our prayers, but, in answer, sends power, and does "exceeding abundantly above all we ask or think." Our poor, dry prayer is as nothing compared with the inexhaustible sufficiency of His grace. When we read of the "suddenness" with which the Holy Spirit came upon the disciple in early days, *that* too was in harmony with what took place every day. All great things happened "suddenly." Death came always suddenly at the last. The suddenness, however, was on our part, not on God's; for with the Eternal, and the Ancient of Days, nothing was sudden. When we read of the "tongues of fire" resting upon the assembled ones, it should remind us that the Church, like a man, is

to be known by its fire. It was not to be earnest about trifles, and ceaselessly busy in doing nothing. The Divine call to men and women was, that they should be men and women of fire. It was a *tongue* of fire that rested upon the apostles; it was not a silent flame; it was fire talking like the old fire of Horeb, but saying more than that. It was greatly to be desired that Christians should have the tongue of fire, and use it. Of old it was said, "I will speak of Thy testimonies before kings." A man will speak readily enough to those below him, but to his equals—kings to kings, gentlemen to gentlemen, to our equals in education and position not so readily are we found speaking.

At the close of Dr. Parker's address, the hymn commencing "Come, Holy Ghost, our hearts inspire," was sung, after which the Rev. Mr. Roberts offered prayer.

The meetings will be continued throughout the week. To-day the Rev. J. Oswald Dykes was to preside, the subject being Prayer for Families, for Public and Private Schools, and for Sons and Daughters absent from Home; for Children in Sickness and Affliction, and for the Erring and Disobedient. To-morrow (Thursday) the subject will be Prayer for Nations, for Peace among Men, for Public Virtue and Righteousness, for the Banishment of Intemperance, Infidelity, Superstition, and Error, and for the Diffusion of Pure and Christian Literature. Rev. T. W. Handford will preside. On Friday, under the presidency of Rev. Geo. Despard, M.A., the subject of prayer will be the Evangelisation of European Countries, the Conversion of Israel, and for the Spread of the Gospel in Mohammedan and Heathen Lands. Saturday will bring the meetings to a close, the subject for the day being a Review of the Events of 1873. The Rev. E. E. Jenkins will preside.

The meetings in the London Tavern have been well-attended, and addresses were delivered on Monday by the Rev. S. C. Morgan, on Tuesday by the Rev. C. H. Spurgeon, and to-day (Wednesday) by the Rev. W. Arthur. The Rev. Dr. Verner White, the Rev. W. Haslam, and the Rev. W. Park, will preside over the remaining meetings of the week and deliver addresses.

We may add that during the week meetings in connection with the Evangelical Society are being held in St. James's Hall. The city meetings were arranged by the committee of the Lombard-street daily prayer-meeting.

At the services held at the Conference Hall, Mildmay-park, on Monday, the opening address was taken by the Rev. Samuel Hebditch, who spoke on the call into the fellowship of God's Son, both as to position, nature and glory. Captain the Hon. R. Moreton presided, and prayer was offered by the Revs. Robert Hunt, C. A. Fox, Mark Guy Pearse, and Mr. Robert Paton. The meetings will be continued each day at eleven and half-past seven.

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It is proposed to present the venerable Rev. Samuel Green, of Hammersmith, with a testimonial, as a mark of respect and gratitude for his many years of devoted service to the schemes of the church.

The Rev. J. R. Wood has resigned the pastorate of the church worshipping in City-road Chapel, Bristol, having accepted the earnest call of the Baptist church at Upper Holloway, London, lately under the care of the Rev. S. H. Booth. Mr. Wood hopes to begin work in his new sphere on the first Lord's day in March.

On Sunday last Mr. Thomas Jackson, B.A., preached his last sermons as pastor of the Congregational Chapel, Launceston. On his resignation, he has been presented with a handsome album, containing their likenesses, by his children's class; with the works of the Poet-Laureate, by his Bible-class; and with a massive silver teapot, and a purse of twenty-two sovereigns, by his congregation.

THE REV. NEWMAN HALL has returned from his lengthened tour in America, and a public meeting will be held in the Surrey Chapel to-morrow evening to welcome him home.

PRESENTATION OF 3,000 GUINEAS TO A PRESBYTERIAN MINISTER.—The Rev. Dr. David King, formerly so well known as the able and popular minister of Greyfriars United Presbyterian Church, Glasgow, having been recently compelled by failing health to retire from the charge of Morningside Church, Edinburgh, several friends have within the last few months subscribed amongst themselves a sum of over 3,000 guineas, as a testimony to their appreciation and memory of Dr. King's ministrations. The sum was accompanied with a silver salver, bearing a suitable inscription.—*Dublin Mail.*

CAMBRIDGE.—The Rev. William Robinson, the well-known Baptist minister of Cambridge, who was two years ago President of the Baptist Union, has resigned the pastorate of the church of St. Andrew-street, which he has filled for the last twenty-one years, having gained the respect and esteem of all persons at Cambridge, both of the town and University. At a meeting of the church, held on Friday night, it was resolved, amidst many expressions of regret that the increasing infirmities of age should render such a step necessary, to accept Mr. Robinson's resignation, and a liberal annual retiring allowance will be made to him.

THE BISHOP OF LONDON ON SENTIMENTAL RELIGION.—The Bishop of London, in the course of his sermon at St. Paul's Cathedral, on Sunday night, made a protest against a form of religion much in vogue among the educated classes at the present day. It is, said his lordship, a kind of sentimental religion which loves to dream over devotional books, over what may be termed the poetry of Christianity, which makes much of the beauties of architecture and music, and longs for a gorgeous ritual such as primitive Christianity never wanted, and such as is not required now. This religion, said the bishop, knows nothing of the stern realities of life, for mere religious sentiment by no means necessarily involves self-denial. It is not even connected with the doing of God's will, while it may exist with gross sin. It often leads to irreligion and vanity; it seldom leads to Christ. There was a large congregation filling the space under the dome, and the bishop's sermon was listened to with great attention.

PARIS.—On Tuesday was celebrated the anniversary of the opening of the station in the Rue du Faubourg St. Antoine, in connection with the Rev. R. W. M'All's mission to the Paris workmen. Tea was served at eight o'clock. The room was crowded with workmen, their wives and children, who seemed mightily to enjoy tea *à l'anglaise*. After tea the workmen were addressed in their own language by the Revs. R. W. McAll, G. F. Newman, Dr. Fisch, and other gentlemen. The efforts put forth at this station, like at all Mr. McAll's stations, have been very successful. The room is nearly full at all the meetings, even on week-days; and upwards of a hundred children form the Sunday-school. The Paris Association of English and American ministers met on Wednesday last. There were present the Revs. T. Edie (Church of Scotland), E. Hitchcock (Presbyterian), J. W. Clare (Wesleyan), and the Revs. T. Baron Hart, R. W. M'All, G. F. Newman (Congregational). After an excellent *déjeuner*, a variety of topics were discussed, and the morning was spent very pleasantly. This association consists of all the English and American clergy of Paris, with the exception of the ministers of the Episcopal Church, who, with their usual exclusiveness, decline to join it.

LEICESTER.—On Monday night week a meeting was held in the Archdeacon-lane Chapel, Leicester, for the purpose of presenting to the Rev. T. Stevenson, on his retirement from the pastorate of the above chapel, a purse containing 275*l.* Mr. Bishop occupied the chair. After a short address by the chairman, Mr. William Gray read the following address and presented the purse to the rev. gentleman:—

We cannot allow you to retire from the pastorate of this church, which for forty-five years you have continuously and successfully sustained, without expressing our sense of gratitude to God and of obligation to yourself. As a small, but hearty and spontaneous, expression of our affection of your faithful ministry, we beg your acceptance of a purse containing 275*l.*, contributed by your friends who are and have been members of this church and congregation. In presenting it, we specially acknowledge the large measure of spiritual prosperity which God has granted to us during your long ministry, and the fidelity, wisdom, and affectionate sympathy which at all times have marked your pastorate. We desire, as you retire from us as our pastor, that you should feel that you carry with you the warmest affection of your friends, and our warmest prayer to our Heavenly Father is that you may be able occasionally here and elsewhere to preach the Gospel you love, and that your last days, brightened by the thoughts of past success and of future reward, may be many and peaceful.

The Rev. Thomas Stevenson, who was much affected, then thanked his friends for their handsome present. Some short addresses were then delivered by several gentlemen.

LORDSHIP-LANE CHAPEL, DULWICH.—The first anniversary of the opening of this chapel was held on Friday, Dec. 26. The Rev. J. T. Wigner preached in the afternoon at three, after which about 280 persons took tea. In the evening a public meeting was held, Pastor H. J. Tresidder presiding. The report detailed the progress made. The church had during the year increased its members from seventy-three to 125. The Sunday-school numbered 230 scholars. The tract distributors visited 300 families weekly, and the other branches of Christian work seemed to be in active operation. The statement of account for building the chapel showed that it had cost more than 2,400*l.*, and that there was a debt upon it, part of which was covered by promises, but leaving a large margin for the generosity of Baptists. The Rev. J. T. Wigner addressed the meeting on "Hindrances to Progress in Christian Life," the Rev. J. Teall on "Believing in Jesus," the Rev. D. Jones, of Brixton, on the "Christian's Duty to Unconverted Relatives and Friends," and the Rev. R. Berry on "Christian Work." The proceedings were varied by the singing of some Christian melodies, and were altogether of a most interesting character. The plan adopted of having a limited number of speeches and given subjects seemed to give great satisfaction, and the addresses could not fail of usefulness. All of the speakers congratulated the pastor and his friends upon the very encouraging position of the cause in Lordship-lane. The cash reported to be received by collections, cards, and other efforts on the day amounted to more than 60*l.*

TESTIMONIAL TO THE REV. G. M. MURPHY.—A large number of the friends of this gentleman assembled last Thursday evening at the Lambeth Baths for the purpose of presenting him with a testimonial in recognition of his efforts for bettering, socially and otherwise, the position of the working classes in the south of London. Mr. Andrew Dunn, the chairman, having read a letter of regret for absence from Mr. Samuel Morley, M.P., glanced briefly at the work which Mr. Murphy has for the past eighteen years carried on in the district in question, and remarked that the esteem in which he was held was not confined to South London. He had necessarily had difficulties to surmount in the discharge of his duties, which included work of an educational character, and he congratulated Mr. Murphy on attaining a seat at the school board. The subsequent speakers included Messrs. M'Lachlan, R. Green, Campbell, the Rev. Mr. M'Cree, &c., all of whose addresses, after bearing testimony to the value of Mr. Murphy's work, referred to the necessity of total abstinence from indulgence in intoxicating drink. The testimonial consisted of a cheque for a hundred guineas, together with a framed and illuminated address of a complimentary nature, signed by Messrs. S. Morley, M.P., president; A. Dunn, treasurer; R. N. Bailey, and G. C. Campbell, hon. secretaries. Mrs. Murphy having been presented with a handsome tea-urn, Mr. Murphy returned thanks, relating in the course of his speech the circumstances under which he came to London and began his work. He concluded by commenting briefly on the details of the work carried on from week to week at the baths; and the customary vote to the chairman concluded the proceedings.

"WATCH NIGHT" SERVICES were conducted in many of the Episcopal and Nonconformist churches throughout London on New Year's Eve. At the Metropolitan Tabernacle Mr. Spurgeon officiated, although labouring under severe indisposition. Probably this fact gave the tone to his brief address, which was comparatively quiet and unimpassioned. Only once did he rise to the fervid height of oratory to which his congregation are accustomed, and that was at the close, when, with uplifted hands and louder voice, he apostrophised the parting year. "Eighteen hundred and seventy-three! thou art almost gone, and if thou goest now thy tidings to the throne of God will be that such and such a soul is yet unsaved. Oh stay yet a while, Year, that thou mayest carry with thee glad tidings that the soul is saved! Thy life is measured now by seconds, but all things are possible with God, and there is still time in 1873 for the salvation of many souls." At five minutes to twelve the preacher paused, and made his hearers "get away to the throne of grace, and in silent prayer beseech the Almighty to bless you with a rich and special blessing in the new year which He is sending you." The congregation bent forward, and a great silence fell upon it, broken only by half-stifled coughing here and there. "Now, as we have passed into the New Year," said Mr. Spurgeon, advancing to the rails as the last stroke of midnight died away, "I do not think we can do better than join in singing 'Praise God from whom all blessings flow.'" The congregation were almost before the leader in raising the familiar strain with which six thousand voices filled the spacious Tabernacle. Then came the benediction, and a cheery, "I wish you all a happy new year, my friends," from Mr. Spurgeon. A great shout of, "The same to you!" arose in response from basement and galleries, and the congregation passed out into a new year's morning, so soft, and light, and mild, that it seemed (says the *Daily News* reporter) as if the seasons were out of joint, and that 1874 had been born in spring-time.

PRINCIPAL CAIRD AND MR. KNIGHT, OF DUNDEE.—On Sunday the Rev. Dr. Caird, principal of Glasgow University, opened a new Free Church, which has been built for the Rev. William Knight, who, with his congregation, recently left the Free Church of Scotland. Dr. Caird addressed himself to the question whether the Bible, and more especially the New Testament, sanctions the assertion that disbelief in Christian truth is penal. The answer which he felt compelled to give was that the Scriptures did not sanction any such doctrine. The same canons of criticism that are applied to other historical and ethical works, the same methods of proof that are applied to other sciences and disputed questions in the domain of law, are to be applied to the interpretations of the Scripture. To make disbelief in the generally accepted interpretations of Scripture a punishable sin, one condition is absolutely necessary, and that condition is an infallible interpreter on earth. Thinkers of our own time, like Carlyle and Francis W. Newman, have arrived at conclusions which are opposed to the cherished convictions of most Christians in this country. To hold that in the next world they will be damned for their honest doubts or their ignorance in this matter, is to hold a doctrine wholly opposed to the true conception of God—monstrous, and even blasphemous. At the conclusion of his discourse, Mr. Caird made special reference to the circumstances in which the church has been opened. Speaking for himself and for many in other churches, he expressed complete sympathy with Mr. Knight's position. Without wishing or intending to cast blame on the recent action of the Dundee Free Presbytery, he felt bound to say that Mr. Knight, although some of his opinions and conclusions were not those of the speaker, was a minister of whom any Church in this country might be proud. The Free Churches of Scotland contained many ministers distinguished for piety and learning, but they contained none in whom these were better blended than in Mr. Knight. It would be a sad day for the churches of Scotland when such a one could find no place within their pale. A collection was made for the building fund of the new church, and a sum of between 600*l.* and 700*l.* was subscribed.

## Correspondence.

### MR. MORLEY, M.P., AND CHURCH PROPERTY.

*To the Editor of the Nonconformist.*

SIR,—I read in your columns a letter from Mr. Samuel Morley, M.P., repudiating any wish, or intention, to interfere with private endowments given to the Church of England. I have a clear recollection that Mr. Morley said on the hustings, when he was a candidate for Bristol, "I have no hostility to the Established Church; I would not touch a shilling of her property." During the last ten years Mr. Morley has repeatedly expressed the same sentiments to me. I am an independent witness, for with all due deference to the member for Bristol, I honestly differ with him in this point. A tract of poor land in Nottinghamshire was purchased by my ancestor 400 years ago, and has descended in the male line to me through these four centuries, so my title must be as good as that of the Church of England to any private benefaction, but I contend that the title to *all* property is subordinate to the *public good*, which appears to me the only foundation for property to rest upon.

Secondly, I consider *all* endowments of particular doctrines, or opinions, grievous impediments to the progress of truth. It was once a great dispute amongst scientific men, whether the sun moved round the earth, or the earth moved round the sun. Let us suppose two men, equally zealous for astronomical science, taking opposite sides in this controversy. Let us further suppose each of them to leave (say) 3,000,000*l.* to endow Professorships of Astronomy, liable in each case to the teaching what the testator honestly believed to be the truth; can any sane person imagine that these two immense endowments should be respected to the end of all time? If not, why should Pædobaptist, and anti-Pædobaptist, private endowments be permitted to go on "for ever"? If I am endeavouring to convince my neighbour that he is mistaken in any opinion, it is a sad obstacle that he has got 3,000,000*l.*, or, perhaps 100,000,000*l.*, at the back of what I conscientiously deem to be an error. I speak from experience. On reviewing my past life, my progress from "Church principles" to "Nonconformity" seems *now* to me to have been *very slow*. I fear the 700*l.* a-year, which had been allotted to me as "property," and my "social position," were serious hindrances in my path! I cannot myself see how the line can ever be drawn between public and private endowments; but in one way or other the famous vicarious stipulation, so clearly laid down in the Church Catechism, and so entirely absent from the New Testament, is endowed with 6,000,000*l.* a-year, and immense social privilege. Amongst the mass of the people, even of those who profess "Church principles," how many are there who now really believe in this doctrinal tenet, which is made the foundation-stone of infant baptism? Are there one in fifty, one in 500, or one in 5,000? The Church question may be a vast sea of uncertainty, but an honest committee of either House of Parliament could settle this one fact for us. I have made sacrifices, for which I have received more credit than I deserved, but a "blue book" on the Established Church question would indeed be an ample recompense.

Yours, &c.,
CHRISTOPHER NEVILE.

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*To the Editor of the Nonconformist.*

DEAR SIR,—It is quite unnecessary, in so far as Mr. Morley is concerned, for any one to interpose between him and Mr. Touchstone, of Manchester; but I wish to call the attention of your readers to Mr. Touchstone's letter, in your impression of yesterday, as furnishing an illustration of the utterly unscrupulous fashion in which that gentleman habitually conducts both his oral and his written discussions on behalf of the Church Establishment.

The sole purpose of Mr. Touchstone's letter is to make good his assertion that Mr. Morley had spoken "pretty much to the same effect" as certain other persons, who it is said would take from the Church of England her *recent* endowments, such for example as, "a church at Sheffield built by Sir John Brown," as well as those of more ancient date. In order to substantiate this assertion he quotes some of the replies given by Mr. Morley before the Lords' Committee on Church Rates in 1859, in which, however, Mr. Morley merely gives expression to the general proposition that Church property is national property, and should be dealt with according to the judgment of the nation.

Mr. Touchstone then says:—"It will be seen by the foregoing replies that Mr. Morley *in no way qualified his statements or made distinctions as to the various classes of Church property*," &c. Now, well as I know Mr. Touchstone and his peculiar style of advocacy, I confess I was staggered at the hardihood of this assertion; for, on the very next page of the Blue-book to that from which his quotations are taken, occur the following questions and answers:—

725. Marquis of Salisbury: "With regard to another species of Church property, namely, endowments for district churches, do you think them applicable to any other purpose than the support of the Established Church?"

"I have the strongest impression that an endowment formed by private beneficence ought to be held sacred. Money, for instance, put in trust by any one for the purposes of the Church of England, I think, should be held sacred for such purposes."

729. "Then you confine the right of taking the endowments of the Church to those endowments which came to us at the Reformation?"

"I speak for myself personally. I should always hold myself bound to that view of the case as to property given for national purposes.

So that Mr. Morley states in the most direct and explicit manner the very opposite of that with which Mr. Touchstone charges him.

The particular point in dispute is, of course, of little or no importance; but the mode in which Mr. Touchstone deals with it is very significant, as showing how little he is to be trusted even when, as one would suppose, he would be most on his guard, and specially careful to be accurate.

Yours, &c.,
GEO. KEARLEY.

2, Serjeants'-inn, Jan. 1, 1874.

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### MR. ARCH'S PLAN WITH REGARD TO FARM-LABOURERS.

*To the Editor of the Nonconformist.*

SIR,—I have no desire to enter into a controversy with the writer of the leading article in last week's *Labourer's Chronicle*, although he has devoted more than a column to a criticism of my letter under the above heading published in the *Nonconformist* on Dec. 17; but I will notice two points which seem to require a reply from me. The *Chronicle* argues that, as the farmers have shown no consideration for the labourers in the past, the fact of Mr. Arch's plan of letting every farm-labourer have three or four acres of land to cultivate being inconvenient to the farmers is no condemnation of it. Probably not from the *Chronicle's* point of view; but that does not in the least meet my objection, which is, not merely that the plan would be disagreeable to the farmers, but that it is entirely incompatible with the existing system of farming land by capitalists and hired labourers. Now Mr. Arch urges that the men should still be hired labourers, and yet have the three or four acres of land. My argument is that they cannot be—simply because farming could not be carried on under such conditions; for, as I showed in my previous letter, the men would be away from their employer's farms, and attending to their own, precisely when they were most wanted. No farmer would attempt to carry on business under such difficulties.

The only other passage in the article of the *Chronicle* which I shall notice is one accusing me of an insufficient acquaintance with agriculture. The *Chronicle* assumes, not for the first time, that no one writing in a non-agricultural paper, like the *Nonconformist*, can have any special knowledge of agricultural affairs, ignoring the fact that a specialist in any branch of knowledge may write in any paper which opens its columns to him. In the present instance it happens that my critic only shows his own ignorance of practical agriculture by the very passage in which he claims to have convicted me of ignorance. He says:—'One remark alone is sufficient to show his (my) whereabouts when he speaks of 'a large proportion of our land as entirely unsuited to pasture,' and yet fitted for the plough; no soil that is suitable for wheat, or any crop—nay, that will grow weeds—but will grow grass. Much good grass land may make indifferent plough land; but no plough land, good or bad, can be 'entirely unsuited to pasture.'" Now, every farmer knows that there are in England thousands of acres of land admirably suited to the growth of wheat and beans which when laid down in permanent pasture does not pay expenses, especially in a climate as dry as that of our eastern counties. There is perhaps a still larger area of burning soil that with deep cultivation and turnip husbandry may be made fertile, but which as pasture produces only a small crop of grass in a wet season, and is almost worthless in a dry one. Thus, some of our best, and some of our worst wheat-growing land is "entirely unsuited to pasture."

I am, Sir, yours truly,
AN EARNEST FRIEND OF FARM-LABOURERS.

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### POLITICS AND PIETY.

*To the Editor of the Nonconformist.*

SIR,—The letter of your correspondent "E. Stevens" in last week's *Nonconformist* hardly demands reply, and yet, as I feel a growing strength of conviction respecting the principle underlying my former communication, I am led to notice his critique. If my censor will look through my letter again, he will see that he has made a mistake in accusing me of finding fault with "Congregational clergy" for not taking greater interest in politics. My only reference to them was touching the Exeter Hall meeting of a year ago, convened for the purpose of expressing sympathy with the agricultural labourers' movement.

No, the point of my communication was this—the deprecation of a let-alone policy on the part of the best men of our churches. There is a growing disinclination among a certain class of religionists to political action of any kind. They argue that it militates against their spiritual enjoyment. The "soul" and "eternity" they say have a prior claim upon their attention, and therefore "let the dead bury their dead." Their citizenship is in heaven. Here they are but pilgrims and sojourners. At best earth is but a "desert"—a "waste howling wilderness"—an "enemy's country," and therefore their chief concern is to get well out of it, and in the meanwhile to have as little as possible to do with its concerns—in a word, they are non-political.

Of course, this same pious caution leads to an avoidance of all great movements for the social elevation of the masses. Good Templarism, benefit societies, emigration schemes—the trail of the serpent is over them all. "Touch not, taste not, handle not," is therefore the universal rule of action.

Now, I respectfully demurred to this line of thought and action, and in doing so I was fully aware that I was treading on ticklish ground. Nothing is so sensitive as hothouse piety. A very respectable minister sent me some time ago a printed sermon on "Eternity," with a view of inducing me to buy a lot for gratuitous circulation. I am afraid I gave the good brother a sad shock by returning it with the remark that if he believed all that he had there said, he must be the most miserable man in the neighbourhood where he dwelt. I certainly did not believe it, and therefore would not circulate such sensational trash for any consideration. The objectionable passage was one in which the preacher urged that not only would the punishment of sinners be eternal, but eternally progressive. I believe the worthy pastor, and he is a truly excellent man in his way, thinks I am following hard in the way of Baal.

Therefore I was not surprised at the horror of "E. Stevens". He is comparatively new to ministerial harness, unless I am mistaken in his identity, and as most of us have found to our sorrow, young horses shy at very harmless things sometimes. The best cure is to lead the horse up to the object of its terror, and the illusion then ceases. I recommend my friend to get up closer to my leading thought, and he will then find, I think, that there is really nothing in it which even so orthodox a divine as our dear old pastor, the late William Legg, would have objected to.

I am hopeful that when the deleterious influences of Plymouth Brethrenism have exhausted themselves upon our churches, we shall with renewed energy assume once more our rightful position in the State. And that we may do so I wish to see a more general interest felt amongst us in all that appertains to human brotherhood and human welfare—especially with respect to this stupendous effort in the direction of self-help now being put forth by the agricultural labourers. As the poor shoeless worshipper whom Spurgeon tells a story about was constrained to shout out, "Shoes or no shoes, Hallelujah! Glory be to God!" so I would fain hear from the whole Congregational and Nonconforming Churches an emphatic "God speed!" to the awakening hinds. St. James's Epistle is part of our Bible, why should not his teaching be a part of our Gospel? Joseph Arch's demands do not go a hair's breadth beyond St. James's, and his denunciations are but an enforcement and an amplification of the Apostle's.

And the same may be said with reference to another great movement which gains in volume and in force every year—the Disestablishment question. Multitudes of good men hang back from that from a fear of getting their souls injured. They see Infidels, Secularists, and I know not what else helping in the work, and they say to one another, "To your tents, O Israel!" But is it right and manly so to do? Would a Christian fireman be justified in refusing to work alongside an infidel in rescuing from destruction a burning house! What should we say of No. 10 of a lifeboat refusing to take his seat at the needed hour because No. 9 was a Secularist and No. 6 blasphemed?

The principle will not hold water. True Christianity, like the youths of Babylon, shines in the furnace. Painted faced hypocrisy needs care and circumspection, but rosy-cheeked honesty never looks rosier that when fresh from a storm. O for a Hampden, an Eliot, or a Cromwell to teach us true manliness! We walk to-day in the light and liberty which their bold-heartedness secured us, and afraid lest our kid boots should get spoiled. Your correspondent talks of sufferings endured by his brother ministers for fidelity to conviction. I hope he blushed as he wrote the sentence. Sufferings!! I wonder how far one would have to walk before coming upon a clergyman—Conformist or Nonconformist—who had suffered for 'conscience' sake further than the substitution of milk for cream in his morning coffee. No, no, none of us dare talk of suffering for the truth. Perhaps God's greatest benefaction of us all just now would be a baptism of suffering. We want something to give us tone. We sing to exquisite melodies about the Cross

In the Cross of Christ we glory,
Towering o'er the wrecks of time;

but alas! the "Cross" is a gold ornament hanging on the breast of beauty. To appropriate to ourselves the language of a Paul is a sad and sorry burlesque.

I am, Sir, yours faithfully,
ARTHUR CLAYDEN.

Faringdon, Jan. 4, 1874.

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### MR. R. W. DALE ON "THE NONCONFORMISTS."

*To the Editor of the Nonconformist.*

DEAR SIR,—I venture to suggest if it would not be desirable to make an effort to secure the necessary funds to give Mr. R. W. Dale's excellent paper on "The Nonconformists," which lately appeared in the columns

of the *Daily Telegraph*, a still wider circulation among the ministers of the State Church? The publication of the paper in a pamphlet form, and its dissemination broadcast throughout the land, would do much to *educate* a large class of Episcopalians on the question of "Church and Dissent," of which they are so prone to remain in "blissful ignorance"; and on account of which ignorance they are often filled with prejudice against all sections of Nonconformists. Further, while they would not from this very prejudice either spend money to purchase, or give time to read, a book on the subject, it is quite possible that most of them would read a *tract* sent them *gratis*.

Yours sincerely,
THOMAS EVANS.

Tenby.

## OXFORD HONOURS.

*To the Editor of the Nonconformist.*

SIR,—In your issue of the 24th ultimo, you inserted a paragraph taken from the *English Independent*, which states that Mr. Baldwin Brown, of Oriel College, Oxford, was the first Nonconformist who obtained a 1st class in the Final Classical School at Oxford. This erroneous statement is unjust both to Nonconformists in general and more particularly to those gentlemen who, previously to Mr. Baldwin Brown, obtained that distinction. By referring to the Oxford Calendar, you will find as far back as 1861 the name of Mr. James Boyce (Presbyterian), now Regius Professor of Civil Law at Oxford, who is, I believe, the first Protestant Nonconformist who obtained a 1st class. Later on you will find the name of Mr. Edwards, of Lincoln College (Calvinistic Methodist), now president of the University of Wales. To these, from my own personal knowledge, I can add the name of Messrs. Gregory, of Brasenose, Wesleyan; J. C. Wilson, Balliol, United Methodist; and W. E. Grigsby, Independent, all placed in the First class of the Final Classical School. Of these, Messrs. Bryce, Wilson, and Grigsby all obtained double firsts and university scholarships.

I am, Sir, yours faithfully,
JOSEPH H. SKINNER,
Balliol College, Oxford.

Hargrave Park, Stanstead, Jan. 1, 1874.

## LIBERATION MEETING AT RADCLIFFE.

*To the Editor of the Nonconformist.*

DEAR SIR,—In a report of a Liberation Society meeting at Radcliffe, which appeared in your paper of the 24th ult., it is stated that, after Mr. Gordon's lecture a disturbance took place, and that the meeting broke up in confusion. It may be a correct description of a meeting in some other town, but the meeting at Radcliffe was a most satisfactory one; the lecture of Mr. Gordon was attentively listened to, and a resolution in favour of disestablishment was adopted without opposition. Nonconformity, indeed, is so strong in this neighbourhood, that it has pretty much its own way in public matters, and need be under no fear that its meetings will be disturbed. In the township of Pilkington, which adjoins Radcliffe, and which includes the village of Whitefield, nearly all the public offices are filled by Nonconformists. The three guardians of the poor, and the three overseers are Nonconformists; the chairman, the clerk, and a majority of the members of the Whitefield Local Board are Nonconformists; the postmaster at Whitefield is a Nonconformist, and the M.P. for the neighbouring town of Bury, who lives in our midst, is a Nonconformist. Some of your readers may think that this is a happy place; and so it is.

WILLIAM CROKE SQUIER.

Stand, near Manchester, Jan. 3, 1874.

## MR. CHAMBERLAIN AT SHEFFIELD.

Mr. Joseph Chamberlain, Mayor of Birmingham, and chairman of the school board there, paid a visit to Sheffield on Thursday on the invitation of the committee of the Reform Club. They have adopted him as their candidate at the next election, and were desirous that he should make known his political views. In the morning Mr. Chamberlain was entertained at breakfast at the Victoria Hotel, where he was met by about 200 of his friends. At twelve o'clock a mass meeting was held in Paradise-square, at which it was estimated there were more than 10,000 persons present. The chair was taken by Alderman Beal.

Mr. Chamberlain, who received a hearty welcome, said he attended there on the invitation of the committee, and in accepting it he was pledged to nothing but to give them a full and candid exposition of what he believed would be the Radical programme of the future—the programme which he commended to their earnest support, and which he intended, whether in or out of Parliament, to further and advance. (Cheers.) He was glad to be an advanced Liberal, if that meant that he intended to use every opportunity he could gain or the influence he might possess to advance his Liberalism, and not as some politicians did—use his Liberalism to advance himself. (Cheers.) Some who talked the cant of Liberalism, but did not do its work, reminded him only of an American road which he had heard described as commencing in the centre of a great town as a magnificent boulevard, then continuing as an ordinary country road, finally degenerating into a footpath, and then becoming a squirrel walk, and running up a tree. (Laughter and cheers.) He could imagine a thorough-going Tory, but he could not understand weak-kneed and half-hearted Liberals. He did not believe that the country was so happy and prosperous, that the conditions of all were equally blessed, but that a further improvement in those conditions was possible. The year which had just closed had been a year of unequalled prosperity. There never was a time when their trade was in such a flourishing and splendid condition, when their exports and imports were so unexampled. Everything had enormously risen, including even coals. (Laughter.) There never was a time in the history of the country when great fortunes were more easily and speedily amassed. The other day the *Spectator* filled two columns with a long list of names of men who, within the last few years, had died, individually leaving behind them enormous fortunes amounting from a quarter of a million to six millions sterling. That was, no doubt, very satisfactory to all but those who were obliged to leave so much money behind them, and who could not make any use of it in the place to which they were going. (Laughter and cheers.) The same twelve months of unprecedented prosperity had been a period in which had been elaborated a vast scheme for the expatriation of thousands and tens of thousands of agricultural labourers—those who were the backbone and sinew of the peasantry of the country. (Cheers.) There was something rotten in the State when Joseph Arch could find no means to secure the increased happiness of his fellow-labourers than by taking them to a land which was far less favoured than this country in its wealth, climate, and social order. (Cheers.) Then, it had been calculated that within the last year one out of every fifteen of their men, women, and children, had been in receipt of pauper relief; one-third of the population were unable to read and write, and from fault of higher recreation were forced into lower means of gratification, and the houses of the masses of the people would disgrace a barbarous nation. The poor were living—if living it could be called—in dens of squalor, filth, and pestilence that would not be tolerated in the stables and the kennels of the rich. This was not the time to "rest and be thankful." (Laughter and cheers.) The Liberal programme was not yet exhausted, but how were they to attack the great evils to which he had referred? His own political belief was summed up in this—that the people were far in advance of their self-constituted rulers, and if they were allowed to govern themselves they would gradually raise the level of the whole community. (Cheers.) He did not accept the doctrine that a merciful Providence created this great nation in order that it should be governed by a few specially wealthy and privileged families; and he held, therefore, that the first end and object of every true Liberal should be to secure a full and perfect representation of the people, in place of the mockery and sham which was called representation now, and according to which the voice of the majority was stifled by a mass of class interests, vested rights, and hereditary privileges by which it was overladen. (Cheers.) He was therefore in favour not only of county franchise but of universal suffrage. (Cheers.) Justice would not be done till every person of full age had a vote in the country. He also said there must be a complete redistribution of political power. It was time to put an end to these anomalies by disfranchising altogether such a place as Huntingdon. It was time that Sheffield had its full quota of five members of Parliament. (Hear, hear.) They must carry their representation a step further, and consider the constitution of the Second Chamber, if Second Chamber there was to be. He held that nothing could be more absurd than to strive to obtain the opinions and convictions of thirty millions of people, and then to allow their deliberate opinions to be perverted and thwarted by three or four hundred gentlemen, who met in a gilded chamber, who represented the virtues or the vices or the abilities of ancestors who died a very long time ago, and who unfortunately had not in every case been able to transmit to their descendants the talents by which they themselves rose to place. When those reforms were accomplished they would have secured attention for the voice of the majority of the people. On going on to further legislative changes, it became their duty to ask what were the people's demands, and what were they entitled to require. He had ventured to throw those demands into a single sentence—free schools, free labour, free land, and a free Church. (Cheers.) There should be schools which were open to all the people without the payment of fees, provided by the nation. It was not necessary to argue in favour of a free education, the time had passed when men dared to debar the poor from instruction. It was then feared it would make them saucy and discontented with the lot to which, as the Catechism said, "it had pleased God to call them." (Laughter and cheers.) They wanted Englishmen to be discontented with a state of misery, of ignorance, of degradation, and of want. (Cheers.) He looked forward with sanguine expectations to the time when advanced intelligence should have taught the people to raise themselves and their families, and should have given greater value to their labour both for themselves and for their employers. (Cheers.) He did not pretend that education was going to be a panacea for all the evils in our social order, but it would lessen intemperance, diminish crime and pauperism, and do much to raise the level of the whole community. He advocated compulsory attendance at school, as a parent had no vested right in the misery, the degradation, and the ignorance of his children. (Cheers.) The schools should be such that children could go to them without the conscientious scruples of their parents being infringed. The State should confine itself to teaching the things upon which they were agreed—to leave matters of religion upon which, unfortunately, they differed, to the Churches, or to voluntary organisations, and to the parents themselves. Fortunately, there was no difference of opinion with respect to reading, writing, and arithmetic. Let the State, then, do its proper work, and confine itself to a larger basis upon which higher and more extended knowledge might be built up, and leave the disputed matters of faith and theology to those whom they chiefly concerned. (Cheers.) The State, when it compelled attendance, must provide gratuitously schools to which the children were to go. Then they were told that, by such a system as this, they would take away the independence of the working men. He was sorry for the working men. They had many kind friends to take care of their independence. (Laughter.) He sometimes thought it would be better if they had more respect for themselves. But the argument was an absurd one, as every man who sent his children to a public school at present was receiving two-thirds of the education gratuitously—by means of grants and private subscriptions. The argument came with a bad grace from the middle and upper class, for there were few of them who had had a good education who had not been indebted more or less to gratuitous means, either through free scholarships or endowments which were originally intended for the instruction of the whole people, and which had been misappropriated for the benefit of a class. He never heard this argument without being reminded of the anecdote of the negro who, when asked what he had had for breakfast, said "his missis had biled three eggs for herself, and had given him the broth." (Laughter.) There were too many occasions in middle-class legislation in which the rich had had all the eggs and the poor all the broth. He advocated free labour, by which he meant absolute freedom of combination, the most absolute right of working men to unite to secure the best remuneration for their labour, not harassed by the Criminal Law Amendment or other Acts, which, whatever their original purpose, had been used to restrict the just rights and full privileges of united action. Referring to the National Federation of Employers, he said he believed that, in spite of its high-sounding talk, its proceedings would be a disastrous failure. He considered it simply a gigantic trades-union to suppress unionism. It was nothing more nor less than a conspiracy to put down combination, and if it succeeded it would divide this nation into two opposite camps, which would embitter the relations between capital and labour. Coming to the land question, he said he was in favour of freeing the land from all the trammels which prevented its utmost productiveness and its easy transfer. He was in favour of four great reforms—the abolition of the absurd custom of primogeniture, the repeal of the laws of entail, a revision of the laws which affected the appropriation of commons, so as to secure those that remained for the people, and to provide for their tenancy in small plots direct from the State on fair and reasonable conditions; and, lastly, full tenant-right for every farmer. (Cheers.) Such reforms would lead to the investment of more capital in the soil of England, to a greater division of the soil, and to other advantages. He was in favour of the total abolition of the game laws, which constituted class legislation of the worst kind, legislation by which the amusements of the rich were prosecuted at the cost of the happiness of the poor. The last point of his programme was a free Church. (Cheers.) The greater part of the property of the Church belonged to the people, and they had a right to know what was done with it. If the State was going to promote religion, they had a right at least that it should be decided as a preliminary matter what was and what was not true religion. These ecclesiastical gentry could never meet in public at the present time without almost coming to blows. At the Church Congress the other day at Bath you had one venerable and rev. archdeacon wishing that his stick were long enough to reach the shoulders of a venerable and rev. brother at the other end of the room, and at the Church Congress at York, so hot did the dispute wax between High Church, Low Church, and Broad Church that actually the chairman had to give out the evening hymn in order to quiet the angry passions of the disputants and to soothe their exasperated feelings. He contended that the Church as an organisation, with some great and distinguished exceptions, was always on the side of power and privilege, and opposed to the poor and oppressed. They were sometimes told that the system secured the presence of an educated gentleman in every district in the country, but if the people had the management of the money they would secure something more—an educated and enlightened people. He pointed out what could be done with the money in the improvement of the people, and proceeded to speak in favour of the repeal of the Contagious Diseases Act, and the taking of the control of the drink traffic out of the hands of the magistrates and placing it in the hands of the people. He commented upon the defects in the Permissive Bill, and spoke in favour of compensation to landlords. He was also in favour of a great reduction of taxation in this country. If Her Majesty's Government would only fully accept the principle of non-intervention, he held that they might greatly reduce their present

bloated armaments, and might secure a great remission of taxation which pressed upon the shoulders of the people. He was further in favour of the abolition of the income-tax, which was a direct tax, obnoxious in its character, unfair in its incidence, and which ought to be repealed. But he would not vote for the repeal of any taxation which pressed principally on the rich until he saw his way to a corresponding reduction of the taxation which pressed upon the poor. These were the general principles upon which his conduct would be based. They could, perhaps, judge in what direction those principles would lead him in their further and continued application. The present was a critical period in the history of the Liberal party. They were threatened with a reactionary Parliament the next session, and no doubt there were so many in this country who had interests worth preserving and privileges which they desired to maintain that they would make a strong effort to secure their continuance. The priest, parson, squire, the land and the Church, the aristocracy of birth and the plutocracy of commerce, would be banded together to stem the tide of democracy and roll back the current of advancing popular thought. At such a time it behoved every true Liberal to bear aloft the banner of progress in face of such temporary discouragement and possible temporary defeat. Now was the time to show their attachment to the great principles they professed and to rely on their strength to bear down all the force of prejudice and obstruction by which they were likely to be met. Their end was the enfranchisement of the whole people and the abolition of every remaining unnecessary restrictions devised upon liberty by priest and politician. (Cheers.)

A resolution in favour of Mr. Chamberlain's candidature was carried, with some dissentients, and the hon. gentleman, in reply, said it was evident that a large majority of the Liberal electors desired that he should offer himself for their suffragos, and nothing would prevent him from undertaking the responsibility thrown upon him and giving the men of Sheffield an opportunity of voting for him. (Cheers.)

## MR. CARDWELL AND SIR WILLIAM HARCOURT AT OXFORD.

Mr. Cardwell and Sir William Harcourt were present on Friday night at the annual Druids' dinner at Oxford. Both hon. members expressed the opinion that the time had come for legislation upon the subjects of local taxation and the land. Mr. Cardwell said that, politically speaking, more than economically, he thought it would be an advantage if the land of the country were subdivided among a greater number of proprietors. But how that was to be accomplished he owned was a matter which appeared to him very doubtful. There could, however, he thought, be no doubt that we ought to make land, whoever is to buy it and whoever is to sell it, as cheap and easy of transfer as we could. Sir William Harcourt said he had heard a great deal about local taxation from many opposite quarters; but it had all ended in some plan or other of taking the rates off one class of persons only to clap them on another. They had all been schemes for robbing Peter to pay Paul. That was a method of proceeding which Peter would not appreciate; and any measure founded on the idea of merely shifting the incidence of the burden would inevitably fail. It was, however, quite true that we grievously need a reform of local taxation. The state of the rates was the scandal of our day and generation. With regard to the land question, the Solicitor-General said that the more they disentangled themselves from the speculations of some recent philosophers the better. He could not enter into the question of the nature or origin of property in land, being content to assume that a man's right to his land depended upon the same principle as his right to the coat on his back, if he had paid for it. Demands were made for what was called free land. If that meant making land free that belonged to somebody else, it was a liberty he was not disposed to take. To think of improving the condition of the labourer by the subdivision of land, as in France, would be as wise as to think of improving the cotton manufacture by destroying the factories and putting up the weavers' looms. The remedies which he proposed were some alteration in the law of primogeniture and in the law of entail. What was wanted was fuller control and greater interest in the land by the holder, so that it might be emancipated from limited ownership and really become free land. To give this more complete ownership and interest was not confiscation, nor an invasion of the rights of property. It was rather an enlargement of them.

Mr. Cardwell spoke at some length upon the Ashantee war. In responding for the army, the right hon. gentleman said:—"At the present moment you see, not in conflict with a great European foe, but with a savage enemy and with the forces of nature, a distinguished general, who already, before the time had arrived at which his principal forces were arranged to join him, has inflicted considerable reverses upon his savage enemy. You have seen the officers who surround him leading an inferior race, the native allies, with all the prowess that distinguished the heroes of Homer. You have not seen, but I have seen, among those who had not been so fortunate as to be selected, that spirit of anxiety to join their comrades in the field which is ever the distinguishing quality of the British soldier. The time is not distant when you will be receiving daily information of the achievement of those soldiers. They have already joined their general, and the interval will be brief before you hear of what they have done." In a subsequent speech, Mr. Cardwell said:—

We have reason to know that the troops for which Sir Garnet Wolseley has been preparing must have arrived, the first of them about the 8th of December, the others immediately after. There have been some comments in the papers as if they ought to have arrived sooner. Such is not the opinion of the high medical authority in concert with whom and with Sir G. Wolseley the measures of the Government have been taken. The climate was the enemy to be dreaded, and not man, and Government took its measures accordingly. December, January, February, and March were laid down by the highest medical authority as the months in which, if it should be found necessary to employ Europeans, they ought to be there. It was arranged that after consulting every authority, medical and military, in this country, Sir Garnet Wolseley should go with a body of selected officers to reach the coast about the 1st of October, form his own judgment upon the measures necessary to be taken, and report the result to the Government at home. In the meantime men and material arranged in concert with him were to be prepared, so that if necessary they might be sent forthwith. On his part, as soon as he reached the coast he was to make such preparations for their reception as would make the risk of the climate to them as small as possible. A road had to be prepared for their march, stations, hospitals, and carriers provided; and not the least part of the precautions was to take care that on the moment of their arrival everything should be ready for immediate action. For of all things pernicious to our gallant soldiers is the state of inaction. These were the purposes of the Government, and there is every reason to believe that they have been up to the present time successfully accomplished. Sir G. Wolseley's despatch was considered by the Cabinet on the day on which it arrived in London; the order for compliance was given the same evening; and in forty-eight hours the transports had sailed from Plymouth with the stores and that portion of the troops which was in this island. They called at Queenstown for the portion which was in readiness there, and sailed forthwith for the coast. According to the highest medical authority, they will have arrived as soon as it was expedient they should, and it may be confidently hoped that each succeeding mail will bring news of the successful operations of our distinguished general and his gallant officers and men. The time of preparation is over. Sir G. Wolseley, at the head of Her Majesty's gallant officers and men, and Captain Glover, whose former services have entitled him to be called the Father of the Houssas, leading a force of native auxiliaries on the flank, but subordinate to the orders of Sir G. Wolseley, are no doubt in active movement at this hour, and news may be expected before long of their achievement.

## THE EDUCATION ACT.

THE BIRMINGHAM SCHOOL BOARD.—The Liberal majority on the Birmingham School Board have now nearly completed the revolution which they promised to effect in the educational system hitherto followed out in Birmingham. On Wednesday, in the course of an unusually long sitting, they passed three resolutions, each one of the most vital character, and the combined effect of which will be to bring into operation the educational policy of the league within a very few weeks in connection with all the public elementary schools in the town. On the motion of Mr. Dawson it was resolved to exclude all religious teaching from board schools as such. On the motion of Mr. R. W. Dale the board practically accepted, by authorising a committee to accept, the offer of the Birmingham Religious Education Society to provide religious instruction at stated hours, a rent being paid by the society for the use of the rooms. By a third resolution, also moved by Mr. Dale, the board voted away its power of paying fees to denominational schools, and thereby withdrew from the parent the supposed right to choose a school so warmly defended by Mr. Forster and others. The passing of these sweeping resolutions was, as may be imagined, hotly contested by the members of the minority, but without avail, the Liberal members voting together, and, of course, always with one result. Another significant matter occurred at the same meeting. A Birmingham Church of England clergyman, the Rev. James Eagles, wrote offering his schools to the board on very favourable conditions, one of which was that the free use of the schools should be given to the present managers on Sunday and one room on evenings during the week. The offer was received cordially by the Liberal members of the board, although it appeared to be regarded unfavourably by one or two members of the Church party. The best thanks of the board were given to Mr. Eagles, and one of the committees of the board was authorised to make arrangements for accepting the offer. The chairman of the board announced that the offer of Mr. Eagles would no doubt be a precedent for further offers from similar quarters.

NOTTINGHAM.—The Nottingham School Board, at their meeting on Friday, decided to look for a site to erect two board schools to accommodate 1,500 children.

NEWPORT, ISLE OF WIGHT, has elected its first school board. There were nine candidates for the seven seats, the unsectarian party running five, and the denominationalists four candidates. The result was that four denominationalists and three unsectarians were returned, so that the former have a majority in the board.

SUNDERLAND.—A school board for Sunderland was elected on Wednesday without a contest. The election was fixed for the 7th inst., and a vigorous canvass was commenced about a week ago by the undenominational and sectarian parties, each of whom brought forward six candidates. Five other candidates also came forward, including three Wesleyans, one Roman Catholic, and one Independent Churchman, making the number altogether seventeen. During the last fortnight meetings of both parties have been held, and as neither would give way, a contest was rendered inevitable; but by the voluntary withdrawal yesterday of the three Wesleyans and one of the unsectarians, the board has been elected as follows:—Messrs. Hartley, Cockin, Alcock, Kayll, Ling, Nicholson, and Pemberton as Churchmen; Canon Bamber, Catholic; and Messrs. Robert Cameron, Dixon, Fawcett, Wallace, and Whittell on the unsectarian side. Thus the Churchmen have a clear majority of three votes. A large and influential meeting of the Churchmen was held on Wednesday night, when resolutions were passed congratulating the party on the great victory they had achieved without a struggle.

CARMARTHEN.—The election of a school board for the town resulted in a quiet walk-over for the friends of unsectarian education. Only seven persons, the number of the board, were nominated. The Liberals had contented themselves with naming four members, and the remaining three places have been filled by moderate Churchmen.

BRISTOL.—We learn that the Executive Committee of the Liberal Association have resolved to recommend the party to vote for the following seven candidates:—Messrs. Lewis Fry, Mark Whitwill, H. Thomas, H. Lawes, Dr. Gotch, Rev. J. W. Caldicott, and the Rev. Urijah Thomas. This nomination, we have reason to know, is also fully concurred in by a committee of the Nonconformist bodies which has been sitting on the question. The Wesleyans, it is understood, will support Mr. Budgett and Mr. Alfred Hall.—*Bristol Mercury.*

LIVERPOOL.—During the past year 1,026 informations were laid by the Liverpool School Board against parents or guardians for neglecting to send children under their care to school; and in four-fifths of the cases fines ranging from 3s. 6d. to 5s. were imposed.

DERBY.—The Derby School Board election was held on Saturday. The new board consists of five Churchmen, one Roman Catholic, two Wesleyans, one Baptist, one Primitive Methodist, and one who is neutral. With the vote of the Roman Catholic, the Church party will command a majority.

ROCHESTER.—The new School Board for Rochester was elected on Saturday. The whole of the Liberal undenominational candidates were returned by large majorities. Mr. J. Black, who headed the list, is a working man. The Rev. H. F. Phillip, vicar of St. Peter's, polled 1,005 votes; the lowest of the unsectarian candidates having 1,958 votes. The result of the election is looked upon as a great defeat of the Conservative Ritualistic candidates.

LEICESTER.—The polling for the election of thirteen members to form the Leicester School Board took place yesterday. There went to the poll three working men, one Wesleyan, two Independents, and one Unitarian, nominated by the Liberals; three clergymen and three laymen, nominated by the Church party; one Roman Catholic, one Quaker, and one Churchman, nominated on independent principles. The election was the quietest known, and seemed to be between the Roman Catholic candidate, the Liberal seven, and the Church six. There are seven wards in the town, in which were distributed thirty-six polling-places, for 17,600 voters, but out of that number, from the returns made up to last night, only 9,205 voted. The casting up of the votes begins in the morning, and the result will be known shortly after noon to-day.

SCHOOL BOARD DIFFICULTY AT TYNEMOUTH.—In consequence of the notices for the election of members for the Tynemouth School Board not having been given in time, a communication was received yesterday in North Shields from the Education Department stating that the irregularity could not be repaired, and that a special order naming another day for the election could not be granted. The result is, that the present members of the board will continue to sit for three years longer.

PAUPER CHILDREN.—A circular has been addressed by the Local Government Board to the various boards of guardians, regarding the education of pauper children. Hitherto the action of the guardians in this respect has been regulated by Denison's Act, which expires to-day, and it is pointed out in the circular how the instruction of these children is provided for by the Elementary Education Act. Attention is called to the fact that the parents of these children have the right to select the school, and, so long as the children are sent to any public elementary school, the guardians cannot object to it. They are recommended, however, to make provision for ascertaining the number of school attendances, and generally to see that the children really receive a useful training.

FORTHCOMING SCHOOL BOARD ELECTIONS.—In thirty-five boroughs in England and Wales the first three years' term of office of the school board comes to an end, and elections for the second term will be held in the present month. They are Darlington, Derby, Bideford, Dartmouth, Devonport, Stalybridge, Totnes, Bristol, Portsmouth, Oldham, Burnley, Canterbury, Rochester, Blackburn, Leicester, Northampton, Tynemouth, Newcastle, Yeovil, Chard, Longton, Rye, Ipswich, Dudley, Kendal, Worcester, Batley, Halifax, Dewsbury, Hartlepool, South Shields, Sunderland, Beaumaris,

Carmarthen, Wrexham.—*School Board Chronicle.* [Many of these elections have already taken place.]

THE EDUCATION QUESTION IN THE COLONIES.—The Education Bill in South Australia was slowly progressing during the past month. Its opponents have forced upon the Government the adoption of a provision in favour of having the Bible read every day during the half-hour immediately preceding the four hours set apart for secular instruction. The compulsory clause was agreed to without demur.—An Education Bill, introduced by the New Zealand Government, and entirely on the side of the secularists, had been passed by the Lower House; but the council having struck out clauses relating to grammar and high schools, on the plea that to support such establishments by rates, as the measure proposed, would be to tax the poor to educate the sons of the rich, and the two Chambers being unable to agree on that question, the bill was dropped.—*School Board Chronicle.*

LORD ABERDARE ON EDUCATION.—Lord Aberdare spoke on the subject of education at the opening of some new school board schools near Cardiff on Thursday. His lordship gave a little history of the Elementary Education Act of 1870. He said:—"When out of office I was asked to preside at a meeting at Manchester of the British Social Science Association, to consider how the subject of education should be dwelt with, so as to make it no longer a partial and mere voluntary system, but a truly national system. I then presented my ideas to the association, and the result was that many men who took a great interest in the subject, men representing a variety of opinions, met together at a subsequent time to consider whether it would not be possible frame an Act of Parliament which might give us what we desire—namely, a national system of education. We met some months afterwards at Manchester. I presided on the first day, and my valued friend and colleague Mr. Forster upon the second day. The meeting, as I have said, was attended by men of all religious sects. I may mention that one of the most active promoters of the meeting and the subsequent policy was a man well known in these parts—Dr. John Watts, an active supporter of a purely secular system. Dr. Watts was a man who preferred education itself to any particular system of education. He felt that, considering the great variety of opinions that existed, any education must be a system of compromise. Well, the result of the meeting was that Mr. Forster and I were asked to introduce a bill into Parliament. We did so. We were then private members of Her Majesty's Opposition. We brought in a bill in two successive sessions of Parliament. It passed the second reading, if I remember rightly, without any opposition, and I think its main principles were generally received throughout the land. I say its main principles, for I do not pretend to say all its provisions were equally well received. When the present Government was formed we had again to consider the question of education, and I need not say the result we presented to Parliament was in itself a compromise of opinions; for although a Cabinet consists only of some fifteen members, I will be bound to say that upon this subject of education you cannot get any half-dozen men from various parts of the country who have fought it out to agree upon a scheme without, in some manner, giving way to each other's opinions. Such was the novelty of the subject and the variety of opinions. At last we hit upon a plan which we could all conscientiously support, although it did not carry into effect everything which each member of Her Majesty's Government might have thought was best. It was in its passage through Parliament supported on both sides by denominational and undenominational interests in a spirit of fairness and compromise; and unless such a spirit had been exhibited, it would have been impossible to carry the measure. But the measure was carried, and I do not pretend to say it has given entire or universal satisfaction; and I am bound to say I never expected that any measure human ingenuity could devise would in the present divided state of public opinion have that effect. If the present Act had pleased one section more than it does, it would have displeased another section more than it does, and we were bound, as men anxious to complete a matter of this sort, to strike a balance between that variety of opinion, and we did so." Lord Aberdare expressed his opinion that unsectarian religious teaching is practicable, because it has been proved to be so in the schools of the British and Foreign School Society.

## ELECTION INTELLIGENCE.

STROUD.—The nomination for Stroud took place on Saturday, when Sir Henry Havelock (Liberal) and Mr. Dorington (Conservative) were duly proposed as candidates. The polling took place yesterday, with the following result:—

| | |
|---|---|
| Mr. Dorington ... ... ... | 2,817 |
| Sir H. Havelock ... ... ... | 2,426 |
| Majority for Mr. Dorington ... | 391 |

CAMBRIDGESHIRE.—The first election for the present year took place on Friday, when the Hon. Eliot Constantine Yorke, a younger brother of the Earl of Hardwicke, was returned without opposition for Cambridgeshire.

EXETER.—The Liberals of Exeter have definitely resolved to present their petition against the return of Mr. A. Mills. The petition alleges bribery and treating, and about a dozen cases of bribery have been selected as the ground of procedure. The petitioners do not claim the seat for Sir Edward Watkin.

LEICESTER.—The Conservatives of this borough have resolved to bring forward Mr. J. H. B. Warner, of Quorn Hall, Loughborough, as their candidate at the next election. He will make his first appearance at a working men's Conservative demonstration to be held in Leicester in the course of a few weeks.

WEST SOMERSET.—Major Vaughan Lee, the Conservative candidate for West Somerset, met the electors at Taunton, where the nomination for this division will take place on Saturday next. No opposition is expected.

LIMERICK.—The election for the county of Limerick promises to be one of more than ordinary interest. Mr. O'Sullivan, of Kilmallock, has been adopted by the Farmers' Club as the popular candidate, and, although Mr. Kelly has the support of the Roman Catholic bishop and clergy, will prove a formidable opponent with the help of the ballot. Mr. O'Sullivan has special claims to the support of a section of the electors in the fact that he has been a martyr in the national cause, having been one of those arrested under the Habeas Corpus Suspension Act. He has issued his address, putting in the foreground a demand for the release of the political prisoners, and a denunciation of Whig rule. He advocates also denominational education, Home Rule as defined by the recent conference, and fixity of tenure at valued rents.

NEWCASTLE-UPON-TYNE.—Mr. Cowen addressed a crowded and enthusiastic meeting in the lecture-room, Nelson-street, on Saturday. Mr. Eustace Smith, M.P., occupied the chair, and in opening the meeting he said, so far the result of Mr. Cowen's canvass was more than satisfactory, and every day made it more and more plain that the people of Newcastle were determined to get a Liberal to represent them in Parliament. Mr. Cowen, on rising to address the meeting, was received with loud and long-continued cheering. He said the issue before the constituency was now clear and well defined. The Conservative Association adopted Mr. Hamond as their champion, and the electors of the town had simply to decide whether they would be represented in the House of Commons by a Tory or a Liberal. Stated broadly, his political creed might be summed up thus:—Though in the present condition of society there must be many varying grades and positions among the people, they ought all to be equal in the eye of the law. This would give civil and political liberty. So far as religion went, the general body of Englishmen were agreed as to the great central principles of Christianity; but there were many differences of opinion as to matters of doctrine. To all those varying shades of thought there should be the fullest toleration, and no one sect should be favoured at the expense of the others. Taking this view, he would vote for the disestablishment of the English Church. He further believed the general course of legislation to be pursued should be that which would secure the greatest amount of good to the greatest number of the community. He believed the Government of Mr. Gladstone had done much for the country, and it should always have from him a cordial and generous, though independent, support. (Cheers.) In answer to questions, he replied—As to the Ashantee war, it was a most unfortunate business, and he cordially agreed with Mr. Bright, that the sooner they were out of it the better. Sir Garnet Wolseley was a brave and a humane soldier; but, for his part, he preferred the way in which David Livingstone spread civilisation to the method which enforced it at the point of the sword and the bayonet. The man who now did most for the world was the teacher, and not the warrior; therefore he should most cordially support the motion of Mr. Henry Richard in favour of international arbitration. (Applause.) On the subject of working-class representation, the working people had the matter in their own hands, and could send to Parliament whom they liked, as the miners of Morpeth were doing; but he did not believe in the sending of men to Parliament who would represent only one class. He did not believe in three-cornered constituencies. He would vote for manhood suffrage if it were proposed in Parliament, and he would support the principle of Home Rule as laid down by Mr. Butt. The meeting enthusiastically pledged itself to support the candidature of Mr. Cowen. The Conservative Association having at last fully adopted Mr. Hamond as their candidate, a tolerably large committee has been formed, and the party are carrying on the contest with some activity.

## *COUP D'ETAT* IN SPAIN.

The Spanish Cortes were opened on Friday. Senor Castelar, in his speech, referred to the efforts of the Government to maintain order, and said that those efforts had been successful except in the districts affected by the war. He then spoke in very strong terms of the insurrection at Cartagena, and stated that there was a direct connection between that insurrection and the increase of the Carlist bands. The young Republic was imperilled by the war, and only a war policy was possible. Fresh reserves must be called out immediately. Senor Castelar went on to say that the Government considered the introduction of gratuitous public instruction by the State and the abolition of slavery the most urgent of reforms. If the double movement of Conservatism and progress by which modern society is impelled were followed, a stable Government would be established, and Europe would soon recognise the Republic. The time for popular risings and military pronunciamientos must be closed for ever. The nation must learn that it could obtain everything consistent with justice by universal suffrage. The army must learn that its duty was to uphold the laws and obey the Cortes. The Republic appeal to all, and must have the support of all in order to be strong.

A long debate followed the speech, on a motion approving the conduct of Senor Castelar's Government. At four o'clock on Saturday morning this motion was rejected by 120 votes against 100. General Pavia, the Captain-General of Madrid, thereupon occupied the Palace of the Cortes with his troops, and declared the Assembly dissolved. This was the only way, he said, in which the country and the army could be saved from ruin. He then conferred with several leading politicians in order to form a new Cabinet. A new Ministry was formed under the presidency of Marshal Serrano—General Pavia declining to be a member. Before the Cortes met General Moriones had telegraphed that he and his army would not obey any Cabinet except that of Senor Castelar.

The Madrid volunteeers had previously been disarmed, and there was no disturbance of the peace in the capital.

The new Government comprises Marshal Serrano, President of the Republic; Senores Sagasta, Topete, Zabala, Balaguer, and Garcia Ruiz. The last-named, who is the Minister of the Interior, has addressed a circular to the governors of the provinces, ordering all Carlist and Intransigente newspapers to be suspended. Senor Martos has been appointed Minister of Justice, Senor Mosquera Minister of Public Works, and Senor Albareda Civil Governor of Madrid. A decree has been issued suspending the Constitutional Guarantees, and declaring the law on public order of the 23rd of April, 1870, in force throughout Spain. Senor Castelar has published a letter addressed to his countrymen, in which he says:—"I protest, with all the energy of my soul, against the brutal acts of violence committed against the Constituent Cortes by the Captain-General of Madrid. My conscience will not permit me to associate myself with demagogues, but, on the other hand, my conscience and my honour keep me aloof from the state of things just created by the force of bayonets." Several deputies belonging to the majority have adhered to the protest made by Senor Castelar.

Telegrams have been received from the civil and military authorities of many towns adhering to the new Government; but at Saragossa on Sunday there was an armed conflict between the troops and the Volunteers of Liberty. After eight hours' fighting the troops took 200 prisoners, six pieces of artillery, and a large number of rifles and munitions of war. The rising, which was incited by the municipality and provincial deputation, was completely subdued by nine p.m. The Ayuntamiento and the provincial deputation will be dissolved. There have also been disturbances at Valladolid, but they have been suppressed.

The siege of Cartagena continues. The insurgents have been driven from their position on Mount Calvary, but it cannot be occupied by the besiegers, being dominated by Fort San Julian.

In the north of Spain General Moriones has again found it impossible to advance, and has embarked with all his troops at Santona. Twenty-four Carlist battalions, at present surrounding Bilbao, are said to be preparing to meet him when he disembarks. They they have thrown a chain across the river to stop navigation.

## FOREIGN MISCELLANY.

Handel's *Messiah* has just been given for the first time in Paris, and with great success.

The Ameer of Afghanistan has formally announced Abdoola Jan as his heir.

The British consul in New York has sent home twelve of the British survivors of the crew of the Virginius.

Professor Palmieri, the director of the Observatory at Naples, announces that a severe eruption of Mount Vesuvius is imminent.

New York papers describe the fog in that city on the 17th of December as the most dense that has prevailed there for years. Business was seriously interrupted.

Commodore Commerell, who was severely wounded by the Ashantees, is now so far recovered that he has been able to attend a ball at Capetown given in honour of the officers of the Challenger.

A decided improvement in the health of the Emperor of Germany is announced from Berlin, although it is added that His Majesty suffers much pain in the feet, and that the doctors enjoin upon him absolute quietude.

*Galignani's Messenger* of Wednesday announces the death of Mr. John Anthony Galignani, the elder of the two brothers under whose direction the paper obtained its wide circulation. The deceased was seventy-seven years of age.

From Hong-Kong it is announced that the Portuguese Government has at length adopted the serious resolution of abolishing the coolie traffic. Great excitement has resulted among the Portuguese and Chinamen interested in the trade.

Intelligence from Natal is to the effect that operations are being continued against the rebel Kaffirs. Seven thousand head of cattle and one hundred and fifty stand of arms had been seized.

Large numbers of women and children belonging to the rebel tribe were being captured and apprenticed out a distance from their former homes.

A private telegram from Sydney announces the sudden death of the Rev. John West, who commenced colonial life as pastor of an Independent church in Launceston, and who has been for many years a contributor to the Australian press, and twenty years chief editor of the *Sydney Morning Herald*. Mr. West was one of the most active members of the Australian Anti-Transportation League.

KING VICTOR EMMANUEL received the diplomatic body and the civil and military authorities on New Year's Day. In reply to the address of a deputation from the Chamber, His Majesty said he would do all in his power to advance the prosperity of the nation. At the Vatican the Pope received several deputations, and replied to them briefly and in moderate language. The city, lit up by a brilliant sun, presented a very gay and animated appearance. In the evening the King visited the Apollo Theatre, and was enthusiastically received.

THE POPULATION OF FRANCE.—In an article in the *Débats* upon the prospects of the new year, M. Leroy Beaulieu remarks upon the decrease in the population of France. By the census of 1866 it was shown that the empire, as then constituted, possessed 38,067,094 inhabitants. Of these 1,597,238 belonged to Alsace-Lorraine, now ceded to Germany. The population of France within its present limits was therefore, in 1866, 36,469,856, while in 1872 the number had fallen to 36,102,921, or a decrease of 366,935.

THE POPE AND THE IRISH CATHOLICS.—The Pope received a numerous deputation of Irishmen on the 5th. Monsignore Conny delivered an address, and Monsignore Kirby presented a large sum of money to His Holiness, who expressed his thanks for the offering, and praised the constancy of the Irish people, who, he said, had preserved the faith for three centuries and a-half, notwithstanding great persecution. He exhorted them to remain faithful to the Catholic religion, and recommended them, as the best means of doing so, to continue perfectly united among themselves.

THE FRENCH NATIONAL ASSEMBLY adjourned on the 31st, after voting about eighty million francs, seven millions sterling, of the new taxes, and will meet again to-morrow, when priority of discussion will be given to the bill relative to the nomination of mayors. On New Year's Day Marshal MacMahon received the diplomatic body and the civil and military authorities. No speeches were made. Paris itself presented the animated aspect it usually wears on New Year's Day, the boulevards being thronged with holiday crowds.

THE WEST AFRICAN BUSH.—To the newcomer everything is strange—the scene, the surf, the Kroomen in their "dug-out" canoes, which they capsize, right again, and empty of water with ease, while they swim, the surf-boat, the naked natives on the shore—novelty is on them all. And beyond the shore, what is there? The answer is soon given—there is nothing but the vast, dripping, poisonous, tropic forest. The word "bush," so frequently used, but feebly tells the story of this immense forest. Bush and underbrush, wet and matted creeper, and dense exotic, it has below, but aloft—300 feet above the earth—the giant cotton wood lifts his ponderous evergreen head, and countless trees of lesser growth fill up the lower space; parasites, orchids, and innumerable ferns hang out from bough and trunk, until the sun at noon is powerless to pierce their tangled shade, or only falls in golden patches upon the narrow winding pathway which curves amid the huge roots and overthrown giants that cumber the ground. Cool shade in this tropic land, will cry some stranger to the scene! No, not "cool." Shade, perhaps, but the coolness is the stifling atmosphere of the tropical house at Kew, which we rush through and leave, despite its gorgeous plants, with a long-drawn respiration of relief. Beneath this forest, and amidst this mass of tangled and twisted foliage, man moves as though he crept at the bottom of the ocean. Above it is light and air—below all is shade, green leaves, and trellis-work of hanging plant and poisonous malaria. This forest is to the vegetable world what the cobra and the tiger are to the reptile and animal natures—poisonous and beautiful; deadly, yet delighting the eye—for, from fanlike leaf, and pendant orchid, and unshapely inedible fruit, and above all, from stagnant swamp and marsh, reeking with heavy odours, there ever floats a deadly malaria—a subtle poison which man drinks as he draws breath, and knows not of until throbbing head and skin of fire, and shooting pains through limb and body, warn him that "the fever" has caught him in its grasp. Trudging all day through this labyrinth of leaves and mud one reaches in the afternoon some clay-built "Croom" swarming with naked and nearly-naked natives—the space occupied by the huts is clear of trees, but the forest treads closely upon the village, and hems it in on every side. A native gives up his hut—one of more pretension than its neighbours—and the hot and tired traveller enters. Within an hour he is down with fever; his head throbs; his skin is dry and burning; his body feels as though it had been beaten with sticks; he is as sick as a Calais boat could make him in a mid-winter gale; for a couple of days the fever holds him fast—now better, now worse—but every time he lifts himself from his wretched bed a little weaker—everything about him seems negatived by this poison—drink ceases to satisfy thirst—sleep becomes a time of terror, for long, long dreams of endless toil crowd upon him as he lies, while still the presence of pain is unfelt. At last the fever leaves him for a time; then comes the moment for the quinine—ten, twenty, thirty grains are taken in a few hours, and after four or five days he rises, weak as though twenty days of English illness had passed over him, while voice and limb falter at their work, and all wish for food seem to have vanished for ever. This, in a few words, is West African fever, when it comes on in the bush—few men can stand many attacks of it, if they follow closely upon one another—and the strength which four or five days is sufficient to pull down, is not rebuilt again for a month or more.—*Daily News Correspondent.*

## Epitome of News.

The Queen on Thursday distributed New Year's gifts to all the servants of the household at Osborne.

In the large Riding-school of Windsor Castle on Thursday, Her Majesty's new-year's gifts to the poor of the parishes of Windsor, Clewer, and Holy Trinity were distributed. The bells of Windsor rang merrily during the morning.

The Queen has consented to lend nine pictures by Wilkie to the International Exhibition of 1874.

The Prince Consort's statue on the Holborn Viaduct is to be unveiled in the presence of the Prince of Wales next Friday at twelve o'clock. A luncheon, at which His Royal Highness will be present, will follow at the Guildhall, and it is stated that as many as 700 invitations are to be given on the occasion.

According to present arrangements, the Prince and Princess of Wales, now at Marlborough House, will on Saturday next start for Russia, and the royal children will return to Sandringham.

The Duke of Edinburgh has reached St. Petersburg, and was cordially welcomed by the Imperial family. The prince went to the Winter Palace, where he was received by the Empress and the Princess Marie, together with the Imperial household. In reference to the marriage ceremonial, the *Illustrated News* says:—"The Greek rite will, no doubt, be celebrated in the chapel of the Imperial Palace. There is a very handsome English church in St. Petersburg, situated on the English Quay, where the Protestant forms may be gone through; and as the two churches are not more than half a mile apart, there can be no difficulty in arranging the time so as to suit each other. The ceremony in the Greek form occupies about an hour."

On Saturday the Duke of St. Albans was married to Miss Grace Osborne, second daughter of Mr. Ralph Bernal Osborne, M.P. for the city of Waterford. The ceremony took place at the church of Killaloe. In his speech at the wedding breakfast, Mr. Bernal Osborne said: There were three things to possess before entering on matrimony; and they were means, a good temper, and common sense. To persons in possession of these he would say, "Go thou and do likewise." To those who did not possess those qualifications, he would say, "Go thou and reflect."

The ladies of Edinburgh have resolved to present the Princess Marie with an album, containing portraits of Scottish artists, on the occasion of her marriage with the Duke of Edinburgh.

The Lord Chief Justice and Mr. Justice Lush have paid another visit to Tichborne, to take further topographical notes.

It is said that Mr. Ayrton is now engaged in drawing up a Mutiny Bill suitable to the present circumstances of the army.

Lord Monson will succeed Lord Poltimore, who has resigned the Treasurership of Her Majesty's Household.

It is believed in Dublin that a scheme is under consideration by the Government for extensively retrenching the expenditure on the administration of law in Ireland. The scheme is believed to include the abolition of a large number of offices, reducing the expenditure from 500,000*l.* to 300,000*l.* The Irish bench and bar are strongly opposed to the scheme.

Letters from the South of France mention the alarming illness of Mr. Candlish, M.P. for the borough of Sunderland. A few days ago his illness assumed a very serious form, and Mr. Candlish had to undergo a dangerous operation, which has left him prostrate.

Negotiations have been entered into by Mr. Joseph Arch which it is expected will lead to the establishment of an emigrant's home in Liverpool. Mr. Arch is to return to Liverpool to aid in the completion of the undertaking.

The death is announced of Mr. David Morier Evans, a gentleman well known in journalistic circles. He was for many years engaged upon the *Times*, and in 1857 he joined the proprietors of the *Standard*, of which journal he was, until last year, the City editor and financial manager. About twelve months ago he founded the *Hour*, and the harrassing responsibilities thrust upon him in the management of that newspaper utterly broke down his health.

Messrs. Chubb and Sons write to say they have reason to believe that there is an experienced gang of burglars now in existence in London. There have been various robberies in and about the City lately.

Mr. Gladstone has declined to receive a deputation from the Women's Suffrage Association. In reply to a memorial, he states that he cannot enter into any oral discussion with them upon the subject, but that he will carefully study any written statement which they may lay before him.

A letter to the Hon. Arthur Kinnaird, M.P., from Mr. Gladstone, on the proposal to issue a royal commission to inquire into the general question of the liquor-traffic in Great Britain, states that the Premier will communicate with the Home Secretary on the subject, and that he is sensible of the advantage of a commission if it can be gained without sacrifice of the public interest.

A society calling itself the "Free Trade League" has issued its opening manifesto from its offices in London. The object of this "League" is the abolition of all taxes affecting trade or interfering with a free breakfast-table.

By direction of the Master of the Mint a circular has been issued to bankers asking for information upon the following questions:—Whether florins only should continue to be coined, and half-crowns gradually withdrawn from circulation; whether half-crowns only should be issued with a view to the eventual withdrawal of the florin; or whether it was desirable to issue both coins concurrently.

The following verdict has been recorded by a coroner's jury at Sunderland Bridge, Durham:—"Deceased came to his death by a fall while drunk and incapable; and that the publican (unknown) who supplied him with drink is responsible for his death. We are also unanimously of opinion that the licensing magistrates are morally responsible for the excessive drunkenness and crimes of frightful violence which prevail in this district."

The *Shipping Gazette* says the year 1873 will be remembered as a most disastrous one in the sacrifice of life through the loss of steamships. These losses were not attributable to vessels being overladen or unseaworthy, but are to be ascribed to errors in judgment, want of care, or reckless navigation.

The executors of the late Mr. Charles Dickens, with the sanction of the Dean and Chapter of Rochester, have just erected to his memory in Rochester Cathedral a handsome brass tablet on the wall of the south-west transept, under the monument to Richard Watts, a local benefactor.

A great trade demonstration was held in Dundee on Saturday to protest against the continuance on the Statute-book of the Criminal Law Amendment Act and the clauses of the Conspiracy and Master and Servants Act. The processionists numbered several thousands. The route to the Magdalen Green, where the speeches were delivered, was nearly two miles, and all along it vast crowds assembled. On reaching Magdalen Green Mr. Yeaman, M.P., joined the procession, and was received with enthusiastic cheering. The hon. member said he believed the present Ministry would, in the course of the coming session, see that it would be wisdom and sound good policy to amend the laws which they had met that day to consider in such a way as would make them equitable to masters and men. The law which made the act of the man criminal, but was limited in its application to the employer, was unjust.

A slight fall of snow occurred in London early on Monday morning, accompanied by a violent north-west wind. The weather has since been frosty. Reports from the provinces mention that in some places the fall of snow has been considerable. In Ireland snow has fallen, and it has been piercingly cold.

An accident by which a young gentleman named Mitchell, belonging to Dundee, has lost his life, is reported from the Pass of Glencoe. Along with some of his friends, Mr. Mitchell had gone to Glencoe to spend the New Year holidays, and while climbing the mountains, which are at present coated with snow, he missed his footing, and fell over a precipice.

An elderly gentleman at Barnstaple was the other day bitten by a rat which ran out of a hay-stack. There was a severe and jagged wound in the wrist, which mortified, and proved to be fatal.

It is stated that Sir Samuel Martin will shortly retire from the Court of Exchequer, of which he has been one of the barons since 1850.

Within the walls of the Durham County Prison, Charles Dawson and William Thompson, convicted of the murder of women with whom they lived, and Edward Gough, sentenced to death for stabbing a man named James Partridge, with whom he was about to fight, suffered the extreme penalty of the law on Monday morning. At the same time Thomas Corrigan, a dock-labourer, who was found guilty at the last Liverpool Assizes of the murder of his mother, was executed within the walls of the gaol at Kirkdale.

The greater portion of the Metropolitan Railway Carriage Works, Saltley, near Birmingham, was destroyed by fire on Monday. The damage is estimated at 10,000*l.* Some 400 workmen are thereby thrown out of employment.

ANONYMOUS MUNIFICENCE.—During the past year we have had the pleasure of recording the distribution of no less than eighty donations of 1,000*l.* each, and one of 5,000*l.*, to London charities, in addition to a multitude of sums of a smaller amount. —*London Mirror.*

HOME FOR LITTLE BOYS.—The Lord Mayor and the Lady Mayoress have announced a conversazione in connection with this most useful charity, which is to take place on Tuesday, the 13th inst. A large and fashionable company is expected, and the programme for the evening includes vocal and instrumental music by some distinguished artistes.

AMERSHAM HALL SCHOOL,
CAVERSHAM, NEAR READING.

Head Master—Mr. WEST.

Vice-Master — Mr. ALFRED S. WEST, M.A., Gold Medalist of the University of London; M.A., Senior Moralist, Cambridge; late of Trin. Coll, Camb., Fellow of University Coll., London.

And Seven other Masters, Five of whom are Resident.

The course of instruction is such as to fit Pupils either for the learned professions or for a business career, for which the great majority are intended.

Candidates were first sent up from this School to matriculate at the University of London in 1849. Since that date ONE HUNDRED AND NINE have passed, of whom 34 took Honours. The Exhibitions for the first, second, and third, Candidates have each been gained once, and Prizes five times, since 1865.

The Gilchrist Scholarship of £50, tenable for three years, has been obtained SEVEN times out of nine awards; and Entrance Exhibitions at University College, London, four times.

Other Scholars have been successfully prepared for entrance at Trinity College, Cambridge, for the University Local Examinations, and for the Preliminary Examinations of the Incorporated Law Society and the Royal College of Surgeons.

The NEXT TERM will commence on WEDNESDAY, Jan. 21st. The payment, made in advance for the Board and Tuition of a Pupil

Above 12 years of age, is £22 per Term.
Under 12 " " 18 "

Particulars may be obtained on application to the Head Master.

ALLESLEY PARK COLLEGE,
WARWICKSHIRE.

(Three miles from Coventry Station.)

This Institution was established in 1848, and presents the following claims:—

Ample space, and elaborate provision for domestic comfort, in a house of sixty rooms.

A large area of park, a gymnasium, bathroom, and systematic drill for physical training. Workshops, laboratory, and art studio.

Moral suasion and equity the sole basis of rule. Religious catholicity.

A thorough education in Latin and Greek, optional; in French and German, mathematics, chemistry, mechanics, and vegetable and animal physiology.

Every boy is, as far as practicable, trained to clear and rapid writing, quick and accurate arithmetic, and English composition.

Time economised, interest excited, and progress facilitated by the most approved methods of teaching and study.

Nearly sixty students hold the University certificates, twenty have the Oxford title, and three have matriculated at the London University, in the first division, and many hold lucrative public offices.

Allesley Park, whilst it amply provides for classical studies, presents peculiar advantages to students designed for manufactures, commerce, or agriculture.

The terms, which are very inclusive, are from 40 to 50 guineas per year.

The PESTALOZZIAN SCHOOL for little boys, under a trained and experienced lady-teacher, has a separate schoolroom, dining-room, playground, and dormitory.

The terms for this school are 30 guineas a-year to ten years of age.

Full prospectuses, with ample reference, examination papers, forms of entry, and other papers, may be had of the Director, THOMAS WYLES, F.G.S., Allesley, near Coventry.

PALMER HOUSE SCHOOL,
CLIFTONVILLE, MARGATE.

Principal—Mr. PHILIP STEWART.

Pupils regularly prepared for the University Examinations.

Premises with detached schoolroom and spacious playground, situate in the healthiest part of the town.

The NEXT TERM COMMENCES on TUESDAY, January 20th.

Prospectuses to Parents on application.

SAFE INVESTMENTS for CAPITAL.

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# The Nonconformist.

WEDNESDAY, JANUARY 7, 1874.


## SUMMARY.

1874 has opened with bad omen for the Government and the Liberal party. The seat for Stroud, vacant by the much-regretted death of Mr. Winterbotham, the late Under-Secretary for the Home Office, has been filled by the election of Mr. Dorington, the Conservative candidate, who yesterday obtained a majority of 391 out of somewhat over five thousand votes polled. He had the advantage of strong local claims, which were wanting by his opponent, Sir Henry Havelock. His return affords further evidence that the ballot works favourably for the Tory party in our borough constituencies, and justifies the belief that the popularity of the Government has not been entirely restored by recent Ministerial changes. Stroud has heretofore been regarded as a Liberal stronghold, though it is a very scattered Parliamentary borough, embracing several neighbouring villages where the landed influence is strong. The result of the forthcoming contest at Newcastle, a first-class constituency, will be awaited with increased interest in consequence of the Liberal defeat at Stroud, but little doubt can be entertained that Mr. Cowen will be triumphantly elected to succeed his honoured father as one of the members of that democratic borough.

The holiday characteristics of the past week have not entirely excluded political discussion. The members for Oxford have been attending the annual Druids' festival in that city, and the speeches of the Minister for War and the Solicitor-General, though not of a strong party nature, were interesting. Lord Aberdare has been discoursing on education at Cardiff, but the President of the Council, who is Mr. Forster's superior in official rank, almost limited himself to reminiscences of the Act of 1870, though he expressed great partiality for the plan of instruction carried out by the British and Foreign School Society. Mr. Chamberlain, the Mayor of Birmingham, who will hardly fail to occupy a prominent position in the next Parliament, has given an able exposition of his Radical creed before a great meeting of the electors of Sheffield, and has been enthusiastically adopted as a candidate to contest the borough. He has, for the present at least, a local Liberal rival. At Sheffield, as well as elsewhere, the hope of the Tories rests more upon the divisions of their opponents than the popularity of their own principles, and apparently many a seat will be won by them at the general election, because the claimants on the Liberal side are so numerous. We trust that Sheffield will not be included in the list.

The revenue returns for the past quarter are encouraging. They mark the continued activity of trade, and the success of Mr. Lowe's last Budget. The principal feature of the tables is the great increase under the Excise head—453,000*l.* on the quarter, and 770,000*l.* on the three quarters of the financial year, The Customs' revenue has also been buoyant. Instead of the estimated falling off of 1,400,000*l.* on this branch, the decline is only 293,000*l.* In fact, the business of the country, notwithstanding so many drawbacks, must be in a very good condition, and there is every reason to believe that when the proceeds of the present quarter—the most productive of the four—are gathered in, the new Chancellor of the Exchequer will be able to congratulate the country, spite of the reduction of taxation last April, on an income of seventy-six or seventy-seven millions sterling. Under ordinary circumstances there would be a handsome surplus to deal with, but the second moiety of the Alabama indemnity and the heavy cost of the Ashantee war will have to be paid out of the year's income. There may still be so considerable a balance to dispose of as to allow of an exhibition of Mr. Gladstone's skill as the greatest of English financiers.

The war on the Gold Coast goes on—in fact, has hardly commenced. There is reason to believe that a small British army—which, by the last accounts, was kept cruising about the coast to avoid the pestilential climate till Sir Garnet Wolseley was ready—is now on its march to the Ashantee capital. No serious opposition short of Coomassie was expected. The large force of Ashantees, which recently occupied the Protectorate, has been demoralised by the attacks made upon them by a handful of our troops. Their retreat became a flight. Some hundreds were drowned in the hasty crossing of the Prah, and the fugitives were still being pursued. On the British side of that river no Ashantees were to be seen, and early in the present month Sir Garnet, with the troops which had arrived from England, supported by Captain Glover's Houssa levies, was to make his advance from Cape Coast Castle.

## THE *COUP D'ETAT* IN SPAIN.

THE New Year has opened with another, and an almost inevitable revolution in Spain, which is probably the precursor of the downfall of the Republic. It will be remembered that in September last the Constituent Cortes, by a wise decision, invested Senor Castelar, the great Republican orator, with supreme power, and consented to adjourn till the beginning of January. The task of this statesman was one of immense difficulty. He had to convert anarchy into order, to rally around the Government conflicting factions, to create a new and disciplined national army, and to face two formidable insurrections—one in the north, the other in the south. The President did his best, and exhibited unexpected marks of able statesmanship. By the close of the year he had made considerable progress in his herculean work, in spite of formidable adverse influences, and a serious quarrel with the United States, which happily was arranged, relative to the Santiago massacres. Senor Castelar organised a military and artillery force capable of meeting the Carlists in the northern provinces, and had made such effective arrangements for the siege of Cartagena as apparently to insure the not distant surrender of that last and most formidable stronghold of the Intransigentes. It is probable that three months more of his dictatorship would have sufficed to enable him to establish a regular Government.

But the patriotism which actuated the Cortes in September had vanished by the close of the year. The Prime Minister had endeavoured to heal internal divisions by employing in the public services all persons capable of rendering service to the State. He tolerated the presence of Marshal Serrano at Madrid, placed the old generals on active service, and refused to proscribe any parties who obeyed the law. But this laudable attempt to consolidate the Republic created discontent among his Democratic allies, and jealousy among their leaders. Senors Pi y Margall and Salmeron, his predecessors as Prime Minister, and whose failure at the head of affairs had been conspicuous, plotted the overthrow of the Castelar Government, on the plea that its policy was not sufficiently Radical. In vain did the Premier, conscious of the perils which threatened, strive to induce them to come to terms. They refused an arrangement, and the opening of the Cortes witnessed an outbreak of senseless party rancour, with a result to which only its Radical promoters were blind.

The eloquent message of the Government ought to have checked these party manifestations. It showed what had already been done by the Ministry to suppress insurrection, and constitute a form of government which would be "not the Republic of a school or party, but a national Republic adapted by its flexibility to circumstances and conforming to the opinions and habits by which it is surrounded." All parties were implored to assist in establishing a stable Government in realising such reforms as "the introduction of gratuitous public instruction by the State and the abolition of servitude and slavery, in order that all should be free on both sides of the Atlantic," and in closing "for ever the era of popular risings and military *pronunciamientos*." These appeals fell coldly upon the assembled deputies when the Cortes opened on Friday. A motion approving of the conduct of the Castelar Cabinet since the recess was hotly debated from the afternoon of that day till four o'clock on the following morning, when it was rejected by a majority of twenty votes, and was followed by the resignation of the Government. No sooner was this result announced than General Pavia, once a Moderado officer, lately taken into service to support the Republic, and now Captain-General of Madrid, occupied the Palace of the Cortes with his troops, and declared the Assembly dissolved, which he said was the only means of saving the country and the army from ruin. There was no resistance and no bloodshed. The citizens of Madrid took the *coup*

*d'état* very quietly, the city indeed having been militarily occupied, and the population were pleased to have escaped an Intransigente administration; nor does it appear that the provinces regret the extinction of an assembly which showed a wretched incapacity to do aught for the good of the nation. It would seem that Senor Castelar as little expected this bold stroke of General Pavia as his political foes, and he has since issued a strong protest against this act of "brutal violence," and a state of things "created by the force of bayonets." The fallen Minister, whom General Pavia would fain have continued to serve, and the country to confide in, could hardly do less than disavow complicity with the *coup d'état*, though it may be preferable in his estimation to a return to anarchy.

Spain has now returned to the old system, and "the era of military *pronunciamientos*" is *not* over. A very small amount of patience and patriotism would have kept Castelar in power, and left Pavia without excuse for his high-handed proceedings. The country has got back to Marshal Serrano, now "President of the Executive Power of the Republic"—a weak, good-natured, and flabby public man, who has the knack of evading all responsibilities, and who lacks all the essential elements of a statesman. But himself and his colleagues have become a necessity, owing to the childish perversity of the majority of the Cortes; and the names of the new ministers look quite respectable by the side of the Intransigentes' intriguers, who have been successful only in discrediting Liberal institutions, and in driving from power the only Spanish statesman of genuine patriotism and capacity. The army has once more become the master of Spain, because her public men have been unable to extricate the country from its serious difficulties. It is no time for weighing the relative advantages of a Republic or a Monarchy. The Carlists have become very formidable, and the Federalists may still give some trouble. All the national resources will be needed to overcome these hostile influences without discussing questions of forms of government.

## THE MEMBERS FOR OXFORD.

WHEN two Members of the Government so important as Mr. Cardwell and Sir W. Vernon Harcourt address the same constituency, the occasion cannot fail to be one of much political interest. The annual dinner of the Oxford Druids, which relieves the political dulness of the turn of the year, has never before attracted so much notice as it did last week. Some of our daily contemporaries have even found it impossible not to interpret the coincidence of the subjects on which the two speakers addressed Noble Arch and his brother Druids as indicating the leading topics of the forthcoming Queen's Speech. It is more probable that Local Taxation and the Transfer of Land were dwelt on by both speakers, because, among subjects certain to be discussed next session, they are those on which a minister may seem to say much without gravely committing the Government. There is no need to explain why the speeches have been found interesting. Mr. Cardwell always speaks with the utmost care, and has the art of always seeming to be advancing to some important disclosure, which nevertheless he never makes. If oracular wisdom were now vouchsafed to mortals, Mr. Cardwell's style is precisely that in which it would find a becoming vehicle. It is pleasant to listen to; and, although no one likes to be disappointed, yet are we ready to listen again. When Mr. Thackeray stood against Mr. Cardwell and was beaten, he told the citizens that they were wise, and had chosen the better man; and Oxford has never doubted the verdict of the great humourist. The interest which Sir Vernon Harcourt's speeches inspire is of another order, depending either upon official position or any accident of political life. The Solicitor-General is a strong, deep, and efficient man—just the one to boast, as he recently did, that he had not sought office, but that office had gone in search of him. His failings are those natural to one who feels that mankind are made for those who know how to manage them. He knelt down to his constituents, sometimes even more than is commonly decent, making them believe they are wiser than even Mr. Thackeray, and indeed, wiser even than the Solicitor-General himself. He was born into political life too late to be of use to Lord Palmerston, who would have known how to prize Sir William's exemption from harassing prepossessions and his rare gift for after-dinner political oratory. But he can be as solemn as Mr. Cardwell, and when he chooses to finish an oration in the grand manner of Mr. Burke, no Druid can do less than surrender himself to his emotions. The danger of repeated scenes of this kind is that, what in Sir Vernon Harcourt's case should be occasions of political distinction, will degenerate into sensational "appearances."

Mr. Cardwell took a very safe line of remark at Oxford. He praised local self-government, and said it was time to readjust local taxation, but without saying how they might best be dealt with. Yet when he had passed clean away from that subject, he mentioned a fact which really forms the key to the whole question. "For if you will consider," he said, "every time you remit taxes, and every time you develope the industries of the country, you increase the price of land." Mr. Cardwell excels most in the enunciation of general principles, and we find in his remarks on the land question one of those utterances which though having no special connection with that subject, is as valuable as it is true. "Somehow," said Mr. Cardwell, "when all has been said and done, the utmost that the Legislature can do is to establish perfect equality and absolute justice, and then to stand out of the sunshine." These are admirable sentiments, fit not only to be repeated, but to be believed, embraced and applied by Cabinet Ministers. The trump card of the Secretary for War at Oxford was his telegram from the Gold Coast, "The Ashantees were in rapid retreat." It seems as though we had heard the same statement more than once during the last two months, but somehow it comes each time with a freshness that is ever renewed. Colonel Evelyn Wood's extraordinary march seems to have an extraordinary effect. He came into collision with the enemy, when his native troops, finding themselves greatly outnumbered, ran away as fast as their legs would carry them. Happily, the Ashantees received a similar impression, and bolted to and beyond the Prah. The spectacle of two military bodies running away from each other, and each crediting the other with success, is more fitted for the burlesque stage than for a war which is to end with next year's surplus of the Chancellor of the Exchequer. But Mr. Cardwell assures us that the war is about to begin in earnest. In the second week of December Sir Garnet Wolseley had gone up to the Prah with 500 Europeans, sailors, and marines, to pursue the Ashantees, and make a bridge across the river.

Sir W. Vernon Harcourt's speech was one of the most characteristic he has ever delivered; highly artificial and yet self-revealing. He reminded his hearers that he was only making an after-dinner speech, and claimed liberty to discuss the most important questions without being answerable to the criticisms of the forenoon. This is the way in which "superior persons" find themselves compelled to talk to mere ordinary mortals. The speaker felt that it was no easy matter to open a communication between his own mind "and the minds of his hearers." "The country," he said, "is like a frightened horse—you cannot get near it." The philosophers had done all the mischief, scaring sober, sensible people by their wild manner; but he, their member, was no philosopher, but only a Druid of the Druids. The Solicitor-General's speech should convince everyone of the value of the principle of a division of labour in politics. It is well that we should have people who can observe and think for us at leisure and who do not care about seats in Parliament—well also that one time another class, active and confident to force their way into the Legislature—and well, perhaps, lastly, that when the busy politician sees that the time has come for giving effect to the teachings of the man of calm insight, without whom "he might have remained in ignorance," he should be at liberty to appropriate his instruction while ridiculing him as a "philosopher." "You and I," said the Solicitor-General to the Druids, "are politicians and not philosophers," and in that sentence we have the key of his speech—unlimited appeal to prejudice on the one hand, and unlimited use of the teachings of the philosopher on the other. Sir W. Vernon Harcourt has considered the land question, but he does not share the opinion expressed by his colleague that it would be an advantage to the country if the land of the country were subdivided amongst a larger number of proprietors. The labourer would do well to remain such—at least if he remains in England. It is for the public at large as interested in the development of the capabilities of the soil, that Sir W. Vernon Harcourt is concerned. The land of England is not properly cultivated. The most reliable witnesses have exposed before the House of Lords that only one-fifth of it has yet been improved in the manner which is required. In order to do justice to the land, a capital two or three time larger than that usually invested is necessary and profitable. The Solicitor-General tell us the reason of this state of things. "It cannot be disputed for a moment that the law of entail, in spite of all the measures that have been taken to mitigate its effect, is still a hindrance to the application of capital to the land." The Select Committee of the House of Lords admit that it is the limited ownership created by the law of entail which keeps capital from flowing to the land. For those who only are tenants for life of entailed estates "must provide out of their income for their younger sons and daughters, and unless the revenue of the estate is considerable they rob the land." The childless life tenant who is a landlord will not lay out money for the benefit of the heir of entail, but will save it for those whom he intends to benefit by will. What is wanted is to unite the actual dominion with the nominal possession, making landlords more completely masters of their own property. The land must be set free from the restraints incident to a too limited ownership. This is the material side of the case, bnt it has a second side. The present system is destructive to morals. "I have known," said the Solicitor-General, "more families to be ruined by the law of entail than ever were saved by it. It is the cause of more misery and dissension than anything else in the world." This is not surprising when we consider that the law reverses the relation of father and son, making the son the proprietor, and the father the tenant of the estate. The repeal of this law, the Solicitor-General tells us, is a reform which ought not, and cannot, to be long delayed. We may take those words as an announcement that the abolition of the law of entail, in its present form, will be one of the measures of the Government in the coming session; and this, with the predictions of a handsome surplus revenue to be employed in diminishing the burden of taxation, is the most tangible, appreciable outcome of the speeches at the Druids' dinner.

## THE BIRMINGHAM SCHOOL BOARD.

IF the adoption of a definite policy and courageous consistency in carrying it out are worthy of admiration, the Birmingham School Board well deserves the attention which all England is paying to its proceedings at the present time. Even those who regard its policy with conscientious disapproval, must feel an involuntary respect for men who so unswervingly apply the principles they profess. To turn from the reports of the proceedings in most other school boards to those of Birmingham, is comparable to the agreeable change experienced at a public meeting, when some smiling, vacillating twaddler sits down, and a man stands up, who not only knows his own mind, but can speak it. Even the London Board suffers sadly by the comparison. Wearisome platitudes or amiable inconsistency are somewhat cloying fare; and the slightest allusion to the "poor man's conscience," or to the horrors of secularism, leads us to skip what follows in the London reports, as young ladies skip the sermons in their religious novels. But the new board in Birmingham presents a marked and refreshing contrast to all this. The majority of one carries all the moral weight due to the fact that it represents a majority of nearly two-thirds in the town. And the enunciation of the policy of "the Liberal eight" is like the clear ringing blast of a trumpet. The absolute limitation of public expenditure to secular instruction; perfect liberty of religious teaching in board school buildings to all sects who will pay the expenses involved; a single eye to the elevation of national primary instruction, and to its universal diffusion amongst the helpless classes—such are the salient features of the policy which has been so boldly inaugurated in Birmingham, and we venture to think they will give this board a not insignificant place in the history of the time.

Infidels, atheists, anti-Christ!—cries the bigotry engendered by spiritual cowardice. But what is the portent—no less astounding to the world than to the Church—which meets our eye before this wicked board is two months old? A clergyman, not a mere "minister"—a priest of the Anglican communion—deliberately proposes to make over his "national" schools to this terrible board, and precisely on its own terms. Whether the Rev. James Eagles, of St. Bartholomew's Church, meant it or not, we cannot say,—it would be ungenerous to remind ourselves of the Scriptural words "howbeit he thinketh not so"—but he has certainly done more to settle the educational future of this country than all his reverend and right reverend brethren put together. Most cordially do we wish him success in the religious instruction which he very properly keeps under his own hand. Most confidently, indeed, do we predict that he will find more pleasure in his work than ever before. And when his clerical friends find that this sad, bad board leaves them

the amplest opportunity for teaching whatever catechism and liturgy they please—provided only that they do not come upon the ratepayers for any portion of the expense—we have every hope that they too will take heart of grace and reconcile themselves to the inevitable. In fact, we are quite prepared shortly to hear a chorus of sanctimonious gratitude that the League has at last seen the error of its ways and granted the poor persecuted clergy all that they had ever asked. Much, of course depends upon the manner in which the new system is worked. It is obvious that, in the schools provided by the board itself the decapitated hydra of sectarian jealousy may raise another head, if there is much competition for their use. Nothing but the most unwavering firmness in insisting upon a full and adequate consideration for the rooms occupied—nothing but the most catholic impartiality in the application of the principle "first come, first served"—can possibly avert the dangers which we fear.

Again, we trust, and indeed expect, that the Birmingham Board will not content itself with having bottomed the Slough of Despond over which Mr. Forster gingerly cantered, but will prove that the solution of the religious difficulty is the true gate of educational progress. One reverend member of the denominational minority lugubriously observed at one of the earliest meetings that "he supposed the majority on the board were *now* determined to take steps that the board schools should be made more efficient than existing schools." We like that "now," which we have taken the liberty of italicising, and which we fancy the disheartened speaker must have somewhat emphasised. Yes, *now* that there is no religious difficulty left to squabble about, the one emancipated board may find time to try whether rational school organisation and scientific methods of teaching are really impossible in England. *Now* that neither Episcopalian nor Presbyterian, neither Unitarian nor Wesleyan, has anything to hope or fear for his own tenets from the board's curriculum, they may all quietly sit down to consider amicably whether "see aie tee" really does spell "cat"; and if not, whether that is a sensible course of teaching which begins by violating the mental laws of association on which all future progress must depend. *Now*, when mere denominationalists find their occupation gone, men of purely educational aims must come to the front; and men who have been bold enough to innovate so far will, we venture to hope, introduce some other much-needed reforms. There are persons of considerable authority who tell us—and nearly the whole civilised world outside of England confirms them—that the pupil-teacher system is the plague of our primary schools. Often have we heard poor men and women complain that there was no use in sending children to schools in which they were taught by girls and boys only a year or two older than themselves. And the shameful statistics of primary school examination support the allegation of these poor men and women to an extent which school managers vainly try to conceal. There are only two arguments which seem to have any force in favour of this anomaly. The one is that of economy, and the other insists upon the need of early experience in teaching. We trust that the Birmingham board will use its freedom for some well-considered experiments in the continental system. They will soon convince ratepayers that efficiency is the best economy. And then let those who would send their own children to boy-dentists or child-dressmakers, from a benevolent consideration for the necessity of early professional experience, urge if they like that inefficiency must be tolerated in the schools of the poor for the sake of teaching the teachers. In no profession, in no trade, can any tyro really gain experience until he has some intelligent appreciation of his work. Other countries manage to get trained teachers and to give them experience without sacrificing the growing intellect of the nation to their early failures. And so shall we, when once denominationalism has left the field clear for purely educational problems. We trust that the new schools built in Birmingham will be planned with a reference to future improvements in school organisation. In this respect some excellent models may be found in London, where the comparative absence of polemics on the old board left some scope of educational reforms.

Meanwhile the Birmingham School Board has our best wishes. That it will deal liberally with the Rev. James Eagles we are sure, and we trust that other clergymen may take courage from his example. If this should happen, and if the Religious Education Society shows tact as well as zeal, we believe that before three years are over the educational condition of the fortunate midland metropolis will induce all England to cry out for a law enforcing everywhere the good example that has been set.

## MR. JAMES CAIRD ON THE AGRICULTURAL LABOURER.

MR. CAIRD is not only a veteran agricultural writer, but one whose opinions are always well weighed before they are uttered, and there is consequently no one in his particular province whose public statements are entitled to, and are actually received with, greater respect. Mr. Caird was an advanced Liberal with respect to questions connected with the land and all who have to do with it when the majority of those whom for brevity's sake we may term the land and labour reformers of the present day were in their cradles. With a sagacity always far-seeing he has been exceptionally consistent throughout his public life—for a public life his has undoubtedly been ever since the publication of his first great work on agriculture. His letter to the *Times* of Saturday last on "The Agricultural Labourer" fully maintains his well-deserved reputation. Clear and striking in the delineation of the present agricultural situation, and in the comparison with the past which is incidentally introduced, its especial value consists in its suggestions as to the probabilities of the future, which are worthy of the careful consideration of legislators, landowners, farmers, and labourers alike. There is one point only on which we materially differ from Mr. Caird's conclusions, and this we shall refer to in the course of our remarks upon his letter.

Mr. Caird commences with an honourable tribute to Mr. Arch for the moderation with which he has hitherto conducted a great enterprise, but with whose economical views, we are led to infer, Mr. Caird does not entirely agree. This disagreement we should naturally expect, and its extent may be pretty accurately estimated by a perusal of the letter. Referring to the diminution in the number of our agricultural labourers which has been so marked a feature in our recent census returns, Mr. Caird remarks that in no part of the country is the surplus of labour so great but that a very small migration would suffice to reverse it, and thus give the workmen the advantage of the labour market instead of their employers. Nevertheless he thinks that in the existing transition state of the economy of farming a moderate emigration may be advisable, and in any event he declares his decided preference for this over Mr. Arch's alternative scheme of letting four acres of land to every farm labourer. He points out—as a correspondent has already pointed out in these columns—that if the four acres are to be cultivated, the men's time will be so much occupied that their labour will not be sufficiently available to the farmers; and he adds that, if the land is to be in pasture, it would certainly not tend to the advancement of wages. He further argues the difficulty—the "insurmountable difficulty," he terms it—of providing homesteads for such a multitude of small farms, and states that the cost of each homestead would be sufficient in amount to remove a man with his family and settle him on a forty-acre freehold in one of the colonies; and to these objections he adds this:—"The experience of this and other countries is against very small holdings as a source of livelihood to occupiers who are not the owners. But where the extent of land occupied is not greater than a man and his family can manage in the intervals of wage-paid labour, an allotment garden is a great benefit."

Like all other sound thinkers, Mr. Caird sees that the rise of wages, beyond the mere cost of subsistence, must in the main and as a general rule depend upon supply and demand. It is really as absurd to rave against "a cold-blooded political economy" as it would be to protest against the often unpleasant outcomes of a cold-blooded arithmetic. From this point of view there is no question as to the policy of emigration as far as the labourers only are concerned. The only question is whether migration would not answer their purpose as well. Mr. Caird advocates both to a moderate extent, and thinks that 100,000 labourers could be spared from the country. Possibly they can be just at present; but when we come to our point of difference with Mr. Caird we shall have occasion to show that under altered agricultural conditions, which we hope will prevail at no distant future period, at least the existing number of labourers will be required on the land of this country. Under present conditions, however, Mr. Caird is no doubt right in concluding that it is only by the economy of manual labour that wages can be permanently advanced to a satisfactory extent. He points out three ways in which this process of economy is actually going on, and going on at a rate which has been greatly accelerated by the labourers' agitation. The first is by means of the increased and increasing use of labour-saving machinery; the second by the substitution of piecework as much as possible for day work; and the third is the conversion of arable land into pasture. This brings us to our point of difference with Mr. Caird.

Mr. Caird argues that by these three modes of economising labour, the number of labourers employed will be diminished. This, we admit, must be the case under existing conditions, but when we are glancing at the future we must take one probability into consideration with another. Reform our land laws, and give full security to the tenant's capital, and we believe that the economy of labour will be directed to increased efficiency, and not to decreased employment. Give as great facilities to the improvement of land as there are now hindrances to it, and the existing number of farm-labourers will not be more than sufficient, with all the aid that machinery can give, to attend to our greatly-increased crops and flocks and herds. There would then be no talk of laying down good arable land to pasture, since it is a well-known fact that more meat can be produced on arable land than on permanent pasture, excepting, of course, both pastures of unusual richness and those from tracts of land that are used as sheep and cattle runs, and would not pay to cultivate—or, at any rate (as we must have some breeding ground), pay best as they are. There will be no inducement to convert arable land into pasture if such a vast increase in agricultural production should result—as we are led on the best authority to believe that it will result—from a more abundant application of capital to the land. Similarly there would be no need, and perhaps no possibility, of reducing the number of hands employed on a farm with such an increasing productiveness. Machinery does not lessen the number of hands employed in a manufacturing business unless a limit to the amount of available capital, to the demand for the produce, or to the remunerativeness of the business, is reached. Mr. Caird refers especially to reaping machines as enabling farmers to do with fewer harvest hands. Now, in some districts where labour is plentiful, many farmers employ as many harvest men with a reaping machine as they had previously employed without one; being anxious to secure their crops quickly rather than cheaply. This is an instance of machinery producing increased efficiency in farming operations; and our argument is that this increased efficiency would pay, not only in harvest, but all the year round, if the resources of the soil were more fully developed. Of course it is possible that the improvement of agricultural machinery will advance faster than the improvement of the land, and in that case a diminished demand for labour would undoubtedly ensue. This fact alone shows the urgency of the demand for the reform of the land tenancy laws. With that reform, we do not fear that such a result will ensue.

It must not be supposed, however, that Mr. Caird is by any means disregardful of the need of giving security to the capital of farm tenants. On the contrary, if we are not mistaken, he was one of the earliest advocates of tenant right. Nor does he neglect to notice it in the letter before us. He points to the increase of rental in Scotland and England respectively, and shows how the partial security given by leases in the former country has caused the rental of landed property to increase 29 per cent. since 1857, whilst in England, where leases do not extensively prevail, the increase has been only 19 per cent. Upon this he remarks:—"This difference is the more striking, inasmuch as the increase in the rental of houses in the two countries has been very great, but not different in degree. I believe it has been due to the security given to the farmers by the system of leases, which is the rule in Scotland, as that of yearly tenancy is the rule in England. In the latter case there cannot be the same degree of progress, though there may really be less frequent changes of tenancy; for, with every acknowledgment of the justly high character of the English landowner in his dealings with his tenantry, it is not in human nature to invest money freely where there is no security for its return. As neither landowner nor farmer in England seems greatly to desire the system of leases, that security will probably have to be found by legislative enactment. By that means, and by the promised facilities of cheaper transfer of land, and also by much greater powers of sale being given under settlement, much may be done to unfetter agricultural enterprise, and to enable landowner, farmer, and labourer mutually and successfully to co-operate in its further development."

The speedy attainment of such a consummation is earnestly to be desired; and we believe that one result of its attainment would be an active demand for farm labourers at good wages.

# Literature.

## JOHN WILKES.*

There is no part of English history so little understood as that covered by the period during which the three remarkable men of whom Mr. Rae has written exercised their great popular influence. The reign of George the Third seems to most readers a confused history of administrations composed of men sometimes scarcely distinguishable from each other, taking office, resigning, and taking it again, and making little or no progress in anything. The reason of this obscurity is that people will not take the trouble to search for the principle underlying all these changes. Mr. Rae's volume will, we hope, make this clear to them. The contest was between personal sovereignty and popular rights. Strange, however, to say, the people, for the most part, did not believe in their rights. The obstinate old King, who insisted upon having his own way in everything, and at all times, was, personally, one of the most popular monarchs who ever lived. He was idolised; while the opponents of his policy were tossed backwards and forwards with every fleeting breath. There were two or three causes for this. One was the purity of the personal character of the Sovereign, another was the corruption of the House of Commons, and a third the stupendous ignorance of the people. The result was that the political and social progress of society in this country was kept back by more than half a century. As regards all that a people should honour, George the Third's reign was one of the most deteriorating in the history of the nation, while, of the King himself it may be said that, taking him all in all, he was the worst monarch who ever set on the throne of England. Ignorant, stupid, bigoted, he was superior to the mass of the people whom he governed, simply because he knew what he wanted, while they knew nothing.

The three characters whom Mr. Rae has selected as leaders and types of the Opposition under George the Third, had no similarity excepting in the fact that their public sympathies were with the national rights, that they were all men of genius, and more or less great popular orators. Their claim to the gratitude of Englishmen is that they not only arrested the tendency to national degradation, but that they excited even an enthusiasm in favour of liberty.

Of the three masterly historical sketches contained in this volume we like best that on Wilkes. It is quite true, as Mr. Rae says, that Wilkes has been grossly maligned. While his private vices have been kept in the foreground and held up to obloquy his public services have been deliberately ignored. Yet no man of his time suffered more than he in behalf of the liberty of the people and the liberty of the press. Great as were his private faults, his contemporaries were willing to overlook them in consideration of his public virtues. They knew what they owed to him. We have acted in an exactly opposite manner. We have paraded all his faults and have forgotten all his virtues. Nine persons out of ten would even now say that Wilkes was nothing but a vulgar, insincere, and licentious demagogue. He was not vulgar, he was not insincere, and, although a licentious man, he was not a licentious demagogue, or a demagogue at all.

Mr. Rae traces Wilkes's history in detail. He had a liberal education, and was possessed of cultured manners. He was influenced, early in life, to make an unfortunate marriage with a rich but rigid Dissenting lady, many years his superior in age, and probably this had not a little to do with his subsequent moral career. He went to the extreme of vice, and then the couple amicably separated. The Medmenham episode is too well known to be repeated here; it was the madness of profligacy and profanity. Mr. Wilkes does not appear to have been the worst of that brotherhood. He was evidently, however, not satisfied with this career, and therefore sought a seat in Parliament, offering his support to Pitt. Bute, however, was his abomination, as he was the abomination of a good many other people. Wilkes fastened upon him like a wild cat. While Bute kept two journals in the pay of the Government, Wilkes started the celebrated *North Briton* as an Opposition paper. He was not insincere, and he subsequently proved that he was not, in saying, in the first sentence of the first number of this journal, "The liberty of the press is the birth-"right of a Briton, and is justly esteemed as the "firmest bulwark of the liberties of this "country." Of Wilkes's writing in this journal, Mr. Rae says:—

"Wilkes was exceptionally well qualified to conduct such a periodical. Less polished as a writer than Addison, less incisive in attack than Junius, as good a classic and as much a man of the world as the former, as reckless and brazen-faced as the latter, he had the art of stating a case with singular lucidity, and of illustrating it in a homely and telling manner. His touch was light, and his sarcasm stinging. He anticipated Cobbett in the skill and daring with which he put and reiterated in plain terms the most unpalatable truths. He was the first political writer who not only applied to things their proper epithets, but also called persons by their proper names. The initials and inuendoes to which timorous journalists had resorted, he discarded and disowned, excepting when an illusion was more effective than a simple statement. The Ministry was suspected of truckling to France: he supplied numerous and plausible reasons in support of the common opinion. If he gave currency to a rumour, it gained credit from the phrase in which he couched it. The whispered intimacy between Lord Bute and the Princess Dowager he assumed and commented on as an undoubted and discreditable fact."

The influence of this journal was wonderful, as wonderful as De Foe's *Review*. It maddened the Ministry, who sought for nothing but to bring its writer within the meshes of the law. Bute's Ministry did not succeed in this, but Grenville's did. In a special 45th number Wilkes boldly told the truth about the Speech from the Throne of April, 1763, and a General Warrant for the arrest of himself, his printers, and all their papers were issued. The history of the trial of this Warrant is well detailed by Mr. Rae. What was really at issue was not Wilkes's liberty, or the character of the King's Speech, but the liberty of the subject and of the press. Could a man and his property be seized without trial? Could they be judged by the persons whom he had attacked? If so, what had become of the Revolution? Wilkes gave in only to force, but in order to fight the question. He was committed to the Tower. He had a writ of *habeas corpus* issued; he succeeded in defeating the Ministry, and shot up at a bound to the highest pinnacle of popularity. Then he boldly demanded his papers, and sued every one of the officers of State concerned in his imprisonment. Here, too, he succeeded. The General Warrant was declared to be illegal. "Mr. "Wood was cast in damages of 1,000*l.*; Lord "Halifax of 4,000*l.*; while the printers obtained "sums varying from 5*l.* to 200*l.* each." The action cost the Government 100,000*l.* Is it wonderful that Wilkes should have been popular?

We need not recapitulate the circumstances that led to Wilkes's subsequent conviction and imprisonment, but we are glad to see that Mr. Rae throws great doubts upon his having been the author of the "Essay on Woman," while, certainly nothing could be more infamous than the manner in which his share in this was brought against him. The *North Briton* was ordered to be burned by the common hangman; the public thrust the hangman away, and burned a boot and a petticoat instead, to represent Bute and the King's mother. Under conviction Wilkes braved arrest, and became candidate for the City of London. Failing, he stood for Middlesex, and was successful against the whole power of the Ministry. He would have been pardoned now, but for the King's personal hatred. As it was, he surrendered, and underwent, as De Foe and Leigh Hunt did, his imprisonment. He was treated as they were. The people rescued him, but Wilkes went voluntarily to prison, and stayed there. Then came the expulsion from Parliament; the fight with Crown, Ministry, and Commons together, and the final victory of Wilkes over them all. Of the character of the contest Mr. Rae says:—

"Now began a struggle compared with which the contest for the condemnation of General Warrants was but an insignificant skirmish. The case was not merely that of an individual to whom a great wrong had been done; the constitutional right of electors to choose their representatives was in jeopardy. What had happened to Middlesex might be the lot of any county in the land. The House of Commons might be composed of men representing a contemptible minority of the electors; if the principle upheld by the Ministry prevailed, the House might even be self-elected. Thus it was the cry of 'Wilkes and Liberty' became, not the hasty and aimless utterance of the rabble, but the watchword of a great party composed of the noblest spirits in the land."

Wilkes lived to see his expulsion formally taken off the minutes of the House, and the resolutions against him expunged. We may wish that a better man had fought and won these two great battles, but Wilkes was the only man who at that time had to fight them, and we may be thankful that he had the courage and the manliness to go through to the end. Two classes also we must thank. The electors of Middlesex and the Corporation and citizens of London stood by him without a single wavering. He became common councilman, alderman, sheriff, lord mayor, chamberlain. The City did then what it had done for centuries—stood as a bulwark of popular rights. We hope that, if occasion should arise, we shall see its old spirit revived.

Of some other services that Wilkes rendered, we may just speak. He was the first to admit the public into the galleries of the Central Criminal Court; through his instrumentality the right to report debates in the House of Commons was practically secured; he was a persistent opponent of the American war; he brought forward the claims of the British Museum to national recognition and support; he spoke warmly for the abolition of all religious tests; and was one of the first, if not the first, to lift his voice for the separation of Church and State. And he, whom the Government had persecuted for years, was spontaneously and specially thanked for his successful public services in the Gordon riots.

With these claims to public gratitude, it has to be frankly acknowledged that Wilkes, for certainly a part of his life, was, in some private relationships, an eminently bad man. It is one of the mysteries of life that such men have often been great benefactors to the State, but it has to be remembered that they have not been worse than their contemporaries. They were not superior in morality to their age, but they were not inferior. Their intellect had simply no influence upon their consciences. Judged by the higher standard of to-day, Cicero, Alfred, William the Third, Somers, how many more we need not specify, were also bad men. If they had also been less than they were we should not have known of their badness. They stand in a "fierce light" and therefore we see.

Mr. Rae sums up Wilkes's character with fine literary skill and a judicial impartiality. He says:—

"His contemporaries, although they differed as to the value of his services, yet concurred in allowing him to have no living superior as a wit. One of them tells us, 'he abounded in anecdote; wit was so constantly at his command that wagers have been gained, that, from the time he quitted his home near Storey's Gate, till he reached the Guildhall, no one would address him, who would leave him without a smile or a hearty laugh.' He was endowed with a gift which is so un-English that an exact equivalent for it does not exist in our language, which the French call '*Esprit*,' and of which the English representative is what the vulgar call chaff, which is '*Esprit*' in the rough."

Numerous anecdotes of his wit are given. Of his manners Mr. Rae writes:—

"That he was a fascinating associate cannot be doubted. Gibbon was struck with his talk and his knowledge. Charles Butler says that he was a delightful companion, and that 'he was highly respected and loved' by all who knew him in private life. Samuel Rogers records that 'he was very gentlemanly in appearance and manners.' His pleasant tongue charmed away the prejudices of Dr. Johnson. Hannah More thought him 'very entertaining' in conversation. He was the subject of the following eulogium from Lord Mansfield, who, dining with Mr. Strahan in 1783, and the name of Wilkes being mentioned, said, 'Mr. Wilkes was the pleasantest companion, the politest gentleman, and the best scholar he knew.'"

We close with the closing passages of this sketch:—

"Wilkes anticipated that 'the faithful historian's page and posterity would do him justice.' Hitherto, the historian's page has contained many scandalous and exaggerated stories about his career, and many gross aspersions on his character. Chroniclers of his doings have not veiled their disappointment at being unable to record that his end was not in a gaol or swing from a gibbet. They evidently think it unseemly that Wilkes should have departed this life amidst the affections of attached friends and the unfeigned regret of old enemies whose rancour had been transmuted into respect. Hence they have deemed it their duty to calumniate his memory, attenuate whatever was most honourable in his conduct, underrate or decry his personal share in upholding a glorious cause. Instead of being treated with common justice, he has been treated as a scapegoat. Posterity has been taught to consider him as nothing but a charlatan, with as much propriety as posterity was taught in the Middle Ages to regard Virgil as nothing but a magician. His last wish was that his tombstone should be inscribed with the words, 'A Friend to Liberty.' Many whose remains have been carried in state to Westminster Abbey, and repose there under splendid monuments, have had falser and less merited epitaphs. Granting it to be true, as his traducers allege, that in professing attachment to liberty he was but acting a part, it is undeniable that his part was a most useful one, and that his performance has proved his country's gain. In consideration of the value of the result, an enlightened posterity may well refrain from applying a microscope to his motives and a magnifying glass to his faults, and fittingly render to his actual achievements a tribute of gratitude and approval."

We hope to notice next week Mr. Rae's lives of Sheridan and Fox, and to say something of the general characteristics of his work.

* *Wilkes, Sheridan, and Fox; the Opposition under George the Third.* By W. F. RAE. (W. Isbister and Co.)

## CATHOLIC THOUGHTS.*

Towards the end of the "Life of Dean "Alford" we find a letter addressed to the

* *Present Day Papers on Prominent Questions in Theology. Catholic Thoughts on the Church of Christ and the Church of England.* By the late FREDERICK MYERS, M.A., Perpetual Curate of St. John's, Keswick. (W. Isbister and Co.)

Rev. Dr. Henry Allon, in which the dean asks, "Have you ever seen 'Catholic Thoughts,' by the "late Mr. Myers, of Keswick? two privately-"printed volumes, one on the Church of Christ "and the Church of England, one on the Bible "and Theology; very remarkable, especially as "written 1834-1848, containing the largest views "now urged by any of us, put out by a devout "Christian Churchman. Mrs. Myers would not "consent to publish it, so some of us contributed "to the private printing, and I got a number of "copies as my *quid pro quo*" (pp. 431-2). Dean Alford's words here do not exaggerate by any means. This book is one of the most thorough, thoughtful, wise, moderate, and conciliatory statements of the Church question from the Church side we have ever read. And then to think of its having been penned ere yet the widening movement had begun in the Church of England. First of all, Mr. Myers is concerned to lay a broad and deep foundation, and inquires into the primary principles of the Christian Church. In a series of propositions linked together by a close cautious logic, only sufficiently relieved by illustrative references to history to make the essay readable, we have such an argument as it will not be easy for the High Churchman and upholders of apostolical succession to meet and rebut. He abounds in dilemmas, has a quiet, conclusive way of reaching a *reductio ad absurdum*, together with a suave and cultured urbanity which should make his book all the more influential with the larger audience that will now read it. This, for example, is a very conclusive yet respectful way of putting the matter—the more that the access of approach has not only been carefully laid, but attentively guarded:—

"It is for those who hold the opinion that Apostolic Constitutions are unalterable and exclusively efficacious channels of grace to consider what consequences are involved in the facts, that there do not now exist in churches confessedly Christian, observances and functionaries which unquestionably did exist in Apostolic times, and which were in no way dependent on the possession of miraculous powers: for instance, Deaconesses, Agapæ, Chrism. It is for them to consider what consequences are involved in the facts, that our deacons have perhaps no Apostolic type, and that if they have, they have so departed from it as to have become its opposite; that the chief grounds of distinction between our order of priests and that of deacons (the consecrating of the bread and the wine in the Lord's Supper, and the right or power of Absolution) may be probably asserted to have been unknown in the age of the New Testament, and that our bishops are very different from any existing in the churches of the early ages as to the mode of their election, the extent of their authority, and the nature of their functions."

But this is merely a step to another proposition. He can push his forces still further than this. Here is surely a very cogent instance:—

"It does not appear that the teaching of truth is dependent upon the possession of succession. For instances: The Arian Churches possessed the same claims to the succession as the most privileged, and yet surely they were not to be received as authoritative teachers of Christian doctrine. The Greek Church has the succession as well as the Roman. The Church of England allows that the Church of Rome has the succession, and yet justifies its separation from it on the express ground that it teaches damnable error. The Church of Rome having confessedly hereditary witnesses of the truth, teaches that the Church of England has not the succession, and rejects essential truth. Indeed, perhaps, of the teachers not professing to have the succession, a majority have taught truth—wherever the line of orthodoxy may be drawn. And if these things be true, it would appear that there is not only no necessary, but even no discoverable, connexion between succession and orthodoxy: and therefore that this supposed order has not done that which, it is assumed, it was specially appointed to do."

After having disposed in much the same way of the pretensions which sections of the Church of England make with respect to its sacraments of baptism and the Lord's Supper, it is easy to see how natural and necessary is the result that Mr. Myers should lay no weight on special forms of Church Government. The constitution of each particular character, he holds, was intended to be left to be framed according as the intelligence of its members might suggest. There is no perfection resident in the individual parts or members of the Catholic Church as such, its holiness is derived alone from its union with the one Head:—

"The Catholicity of the Church of Christ consists in the unlimited applicability of its provisions of grace; in its infallible adaptation to the spiritual wants of man, everywhere and always; and in its comprehending within its circle of blessing every class and every variety of the human family. . . . And we speak of the Holy Catholic Church, because just as the Jews were a holy nation, though each individual was unholy, and the majority perhaps unbelieving; so the holiness of the Church of Christ depends not on the perfection of its members, but on that of the Head; because the company of the baptized is, as the circumcised nation was, in especial covenant with God, and in union with Him who is one with God and man."

Then, in an equally clear and conclusively impartial way, he demolishes the fabric of argument in which the doctrine of the Rule of Tradition has mainly been rested heretofore. He writes:—

"A revelation which is so complete as to require a less-inspired supplement, or so obscure as to require a fallible interpreter, is not such a revelation as we can conceive to be the highest. Scripture might almost as well be silent as unintelligible, or at least that can hardly be called a revelation which requires something else to reveal it. If we consider the interpretations of individual doctors, or even the decisions of councils, as necessary in order to the adequate comprehension of the Divine will, it does not appear how the conclusion can be avoided that their interpretation is a new revelation, and that this second light is brighter than the first. Nor does it seem a worthy thought that He who represents Himself to us as a Father giving wisdom to His children liberally, can have given us what professes to be a revelation, and yet to those who study it with filial reverence, and an intelligence purified by His own enlightening Spirit, presents no adequate idea, no uniformly satisfying conviction as to what we must believe and what we must do to be saved."

Then afterwards, he adds, with very piquant pointedness:—

"The rule of Catholic consent is for all practical purposes, either superfluous or inefficient; it is either a truism or a delusion. As far as ecclesiastical history can interpret the expression, it is a mockery in its letter; and just in proportion as we recede from the letter, and Catholic is made to mean that which is sanctioned by the majority merely, the assertion of it loses its cogency and weight."

And only fancy a State-Churchman finding one of the drawbacks and disadvantages of his Church in this:—

"The clergy of a Church, *which is not also a State Church*, might not unfittingly supply those of their worldly needs which were not supplied by the voluntary offerings of their brethren, by engaging in such moderate exertions for their own livelihood as perhaps would not disqualify them for their additional duties, but rather improve some portions of their character, by giving them increased sympathy with the feelings of those who are doomed to eat no bread but what they earn with the sweat of their brow. *At least, if it be distinctly understood how simple are the essential duties of a minister of a society not of this world, there is nothing contrary to Scripture or primitive practice in such a statement.*"

Which we take it is one of the strongest pleas a Churchman could well put forward for dissent, as being of necessity much nearer to this possibility of sympathy and practical consideration for those taught and helped; but we have a practical argument further when Mr. Myers goes on to say:—

"The State is prejudiced by the alienation in perpetuity of large portions of land for one definite purpose only, and its being invested in the hands of a gigantic corporation. The Church is injured when the wealth of its ministers becomes such that its offices become objects of ambition on the mere ground of their temporal advantages. For, let it not be forgotten, that a Christian Church has quite other conditions of life and health from those which belong to an ordinary worldly corporation. . . . . When property is left to an order of men for particular purposes, it is strictly within the limits of justice for the State to decide whether such purposes and the existence of such an order are consistent with its own interests." . . .

This is as near as may be a short summary of the very arguments which Churchmen have been in the habit of denouncing savagely when pronounced by Mr. Miall. And if the men who are in the habit of denouncing such utterances could more frequently rise up to the height of the spirit which dictated this passage there would be more hope for the Church of England as an exponent of the spirit of Christianity which it professes to teach the nation:—

"If we may be permitted to judge of the prevailing tone of ecclesiastical thought and feeling of the times in which Dissent grew strong, from the voluntary or obvious testimonies of those who may be considered as its most favoured exponents, and from the yet visible memorials of its effects, we may be obliged to believe that the attitude of the penitent may be the most becoming for us now, and that boasting should certainly be altogether excluded. We have perhaps too long listened to self-congratulation, and too little heeded the representations of our 'adversaries.' It is easy enough to rail and inveigh against Dissent; but perhaps it would be more profitable for us to be humbled at the thought of what had given to schism its plea, and to Dissent its strength. Had it been only the vicious and the careless that were dissentients from the Church, it had been no impeachment of its claims to be the exclusive channel of God's grace. But the fact is, generally speaking, that these are not they who prominently dissent from our Communion; and that many of the most pious do."

And again, here is a very direct and important admission:—"The history of ecclesiastical "corporations teaches us to believe that the re-"form of the Church as a temporal corporation "will come too slowly from the clergy." And the passage which supplements this on the debt England owes to the Puritans rises into eloquence.

That portion of the work, too, in which, after having disannulled the idea of Catholic consent, the real uses of church history are exhibited and illustrated, strikes us as one of the most luminous and cogent disquisitions we have ever read. Here and there, throughout, we come on nuggets of thought that shine like independent aphorisms. These are some specimens taken almost at random:—

"The State can only contemplate classes of men: it cannot consult the interests of individuals as such. A Christian Church especially deals with each man individually, though it also deals with all collectively,"—

which is worthy of Vinet, not to speak of an English clergyman.

"The more we modify the nature of the Episcopal office, the more must we modify also our views of the nature of ecclesiastical schism."

"Craving after a discipline which is positive and prescribed is infirmity."

"It is only the leisurely and the luxurious who think much of the power of circumstantials."

We have preferred to let Mr. Myers speak for himself to attempting any analysis of his character. He was pre-eminently a thinker capable of rising to abstract views, and yet with the practical wisdom and gentle tact of a well-born, cultured Englishman. He died young, but he had thought much, and, as our readers will discover when the second volume, which is yet more remarkable than this one, appears, he seems to have anticipated all that Colenso and the rest have said, and could with wider view see a reconciling point and reach a unity behind all apparent discrepancy and conflict. It shows Dr. Ewing's wonderful sagacity and readiness to welcome truth from any side that he should have resolved to publish these outspoken essays in the "Present-Day Papers," which are thus brought to a close, and not unfittingly, for the two volumes of Mr. Myers' are little else than a plea for more respect to the spiritual illumination which with Dr. Ewing was "Revelation as light," and less towards any form of external authority. But we wish to send our readers to these volumes for themselves, and if they thoughtfully read them, we are sure they will indorse this passage, which the editor, the Rev. Henry Whitehead, has prefixed to the book:—

"Perhaps no greater service can be rendered to anyone who is disposed to view with alarm the still-increasing development of sacerdotal assumptions, than to bid him observe the composure with which this devout and learned divine nearly fifty years ago could not only predict what is now passing before our eyes, but could even look forward to it with some degree of satisfaction as tending to clear the ground for a close conflict of principles, which he believed 'must bring to a speedier decision than heretofore the great questions, whether there is a divinely appointed priesthood on earth, or whether all Christians have essentially the same relationship to God and Christ—whether the Church of Christ is as a kingdom of this world, as to its Constitution and Government, or whether it is characteristically a spiritual brotherhood, a divinely incorporate commonwealth.' Not that he supposed that in such a controversy even a speedier decision than was likely heretofore was to be arrived at offhand, either in his own, or in our generation, as an immediate result of the approaching conflict. Nothing is more noteworthy in the following pages than our author's persistent inculcation of patience upon all who incline to the latter of the abovementioned views of the Kingdom of Christ. It sufficed him, and he would have it suffice them, to rest assured that, whatever might be the immediate issues of the controversy, the ultimate victory will not remain with those who adhere to the exclusive system."

## THE MAGAZINES.

A now venerable age entitles *Blackwood's Magazine* to the first notice of the New Year. Politically crabbed although our old friend may often be, we extend our hand to his with a welcome, and wish for him the longest of lives. Can we not enjoy the dishes at a good old Tory's dinner as well as elsewhere, and praise them although our host's politics may not be altogether to our liking? This month the last of the tale of the "Parisians" is told, containing the last words written by Lord Lytton. It is almost sufficiently finished, the end being far nearer than that attained by the two great contemporaries of the author—Thackeray and Dickens. Its brilliant sketches of Parisian society will remain in literature; as a psychological study it is one of the best of the author's works, but, as usual, it is defective in genuine dramatic power. To compensate for the loss of this pen a new tale is begun, "The Story of Valentine and his Brother," written with power and freshness, and promising a good plot. The scene is laid in Scotland. The second of the papers on "International Vanities," this being on "Forms," is given. It contains some curious illustrations of diplomatic forms—savage and civilised—in which as it seems to us, the savage has the advantage. "John Stuart Mill" furnishes a topic for many essayists this month, but no one handles it better than the writer in *Blackwood*, although he does so from a point of view which we should not always occupy. It is singular, however, to find so many critics expressing the thought given in the last sentence, that Mr. Mill's life indicated that "although by forced development an athlete may "be made in mental as well as in muscular power, "insulted nature will adjust the balance by the "losses which it inflicts." But, supposing every one were to write his autobiography with the faithfulness of Mr. Mill, would there not be room for some little observation of this kind? The strange, mysterious, and somewhat "spiritualistic"

tale of the Missing Bills, contained in the November number, is supplemented this month by two or three similar stories, equally mysterious. The other articles are on Sir Hope Grant, and the "New Year's Political Aspect," the latter a genuine bit of ungloved old Tory writing of the sort not matched in these days, out of the pages of Old Ebony.

The *Cornhill* begins with a new tale—"Far from "the Madding Crowd," containing some capital writing, with two as good sketches—Farmer Oake and Bathsheba—as are to be found in modern fictitious literature. The farmer's style of courting is told with thorough dramatic skill. We shall be glad to see how the writer works out his two characters. At present this promises to be the best tale of all the serials. In some strange "South Siberian Stories" we obtain curious glimpses into the far past, given of course, by Mr. Ralston, who has made this literature his own, and whose knowledge in his own department, no other writer can equal. "Young Brown" is continued with its clever writing, and slowly developed plot. The author is not a man who is inclined to moralising, but this month he moralises twice on the same subject—success in life. First,—

"It matters very little where or when a man may have been born: he is certain to rise up to his own level in every shade of society which the world has seen; not perhaps in name but in fact," and so on.

Next, this its very true,—

"By far the most precious gift which a young man can possess at the outset of his career in life, the faculty of attracting the good will of those who are placed in authority over him. It is a natural and not an acquired gift. Possibly it may depend upon causes too subtle for verbal analysis, words being as yet but clumsy and imperfect instruments. It makes all the difference between success and failure in every proportion. The men who rise rapidly, who obtain distinction and honours at an age when they have a real value, are seldom clever, they are merely the men who are liked," &c.

We do not take to the article of "Housekeep-"ing," which has too little of common sense, good sense, or nonsense, to be what it should have been, but the article on "Sir Edwin Landseer" is deliciously written with much special information and special gift for using it. It could have come from no pen but Miss Thackeray's. "Zelda's "Fortune," we are glad to say, is finished. We do not deny cleverness, boldness, and originality in the conception of Zelda, but we don't want to read another tale of this extremely Bohemian order.

There are several good and timely papers in *Fraser*. The "Home Rule Conference" is one. It is a well-reasoned common sense review of the demand of the extreme Irish party—the demand for Federalism, suggesting a remedy for one circumstance that is novel, viz., the reform of the Irish franchise upwards, after which we may coolly live Irish agitation down. Perhaps a still better course would be to leave the Irish question alone altogether. In "The Convents of the United "Kingdom," the question whether they should be dealt with as exceptional institutions is discussed. The writer decides against Mr. Newdegate's proposal to have them compulsorily inspected, and we agree with him. At the same time we also, in common with him, think that the power for mischief of these institutions "is greatly over-"rated," and even that they are doing their own religion, as they have often done, more harm than good. "Archbishop Laud" is a very able historical paper. Vindicating Laud from the charge of having been a mere "superstitious driveller"—which was Macaulay's description of him—it contains some good character-writing—this for instance of Laud and Strafford:—

"Like two ravens they answered each other croak for croak, across St. George's Channel, the sympathy of each cheering the dark soul of the other, and smothing its raven plumage till it smiled. Laud was indeed the inferior man of the two; but in industry, in zeal, in intensity of application and steadfastness of purpose, he could not be surpassed. He made his soul like unto a wedge. He knew neither doubt nor scruple, turned neither to the right nor to the left, paused for no recreation, and was never caught slumbering. Like Robespierre he believed every word he spoke; his devotion to his Anglican idea, and to his ecclesiastical order may be compared, for simplicity, fervour, sincerity and disinterestedness, to the devotion of Robespierre to the idea of human perfectibility and to the cause of the unfriended millions."

A good article is based on Tasso's original letters, first discovered a few years ago, and some horrible illustrations are given of the cruelty of the great poet. When in office this Tasso, a man of refined taste, moral sentiments, and religious professions, "goes with good appetite from the torture-chamber "to his breakfast, leaving a mangled victim to "recover meantime sufficient strength to undergo "fresh agony": but was Tasso ever anything more than a sentimentalist? In an "Artist's Dream," the ways of art-critics are pleasantly if covertly satirised. "London to Cobourg" is the usual sort of thing which every literary traveller who goes for a holiday on the continent now writes, to the disgust of everybody who takes up magazines or newspapers. The "Patarines of Milan," by Mr. Baring-Gould, is a good Middle-Age sketch, with new information of old matters. Then follows another timely paper, on "The Future of the Agricultural Labourers' Emigration," written with calmness and discrimination. The writer, Mr. J. W. Cross, anticipates "a large, perhaps in a few "years a stupendous movement," but his judgment points out the United States as best fulfilling most of the conditions required by the emigrant. The probable results of this movement are discussed with dispassionate thoughtfulness. The remaining articles are on "The Restoration of the Moghul Buildings in Agra"; "Three Days in Sark"—another holiday paper—and "The Ashantee War unmeaning and unjust," by Mr. T. G. Bowles—good and forcible, which we commend to Mr. Richard, M.P.

*Macmillan's Magazine* does not start the new year very briskly. The best paper is a tale well told of "Little Jack," written with strength and pathos by Frances Martin. Then Florence is written upon, as though it had never been written upon before, but this is compensated by Dr. Hiller's "Mendelssohn" giving us new and large materials of Mendelssohn's Life. Mrs. Craik's "Shadow of Death," suggested by *the* picture, strikes us as rather forced. Another traveller writes of Spain in 1873, well and with originality. After reading of the prisons of Spain in the *Daily Telegraph* last summer we are delighted with what is here told us of other institutions, especially of the hospitals. Mr. Burnand continues, "My Time and what I have done with it," but why we can hardly say. The article on the "Ombre" is likely to re-introduce that old game to us, and is, in its way, a wonderful specimen of clear writing. There is nothing new in the Denominationalist's article on Education, and Sir Samuel Baker's "Savage Warfare" we have read, substantially, before.

*Tinsley's Magazine* has discontinued its illustrations in order to give superior matter, and gives us the first sections of three new tales. The first is by Mr. Farjeon, of which we will only say, until we have read more, that we do not admire the new style adopted by the author. "Cleopatra" tells all that can be told of the great and voluptuous beauty, and is fair to both sides of her character. "Linley "Rochford," by Mr. M'Carthy, may turn out well, but this writer is always bad at the beginning of his tales. This beginning is good. The "Yellow "Boudoir" is a complete tale very dramatically told, and "Fairer than a Fairy" is another tale began by Mr. James Grant, who has never written anything inferior in that way. We, however, like best of all in this number the "Last Jest of Eolf." Those who like tales, and plenty of them, will get full satisfaction from *Tinsley* this month.

*St. Paul's Magazine* begins the year with a tale by Mr. Saunders—"The Sherlocks." It is very human and likeable. We are glad to see a poem from Mr. George MacDonald, "The Haunted House." Does Mr. MacDonald know that everybody is thirsting for another work like "Alec Forbes"? "How I Saved France" is a humorous tale, connected with the German evacuation of France. T. A. Trollope gives an interesting view of the latter times of Condé in "At Chantilly, Two "Hundred Years Ago." "Our Christmas Excur-"sions," is a sparkling little tale well worth the reading, and very learned is Mr. Buckland's "Serpents "and Precious Stones." The number ends with the "Tales of Bilkin" translated from the Russian. They are thoroughly sensational and new, and most of them will, no doubt, be welcomed.

Very fresh is the *Atlantic Monthly*. The first article, by Mr. Louis Jennings, on Mr. Disraeli, gives us an American's view of the Tory leader. It is favourable, especially, to the Democratic sympathies of Mr. Disraeli, and brings out many forgotten points. "On the Ridge" is a good tale, showing the working of a guilty and undecided conscience, with some Hawthornian effects. Mr. Whittier has never written a better poem than "John Underhill," which will delight all readers. "A Great Deed of Arms" is a popular historical sketch connected with the early history of Quebec, and Mr. Sydney Andrews in the "Israel Bethel "Church," powerfully and sympathetically sketches a negro congregation at Washington. The other contents are fairly up to the mark.

The *Popular Science Review* is varied and interesting as usual, but has nothing of special merit. Mr. H. Woodward gives a carefully written paper on the "Geology of London," which, however, is rather a catalogue of the deposits within the London area and of their fossil remains, than an essay such as the title would suggest. The Rev. T. R. Stebbings has an able and well-argued, but somewhat too rhetorical and in fact flippant plea in favour of evolution. A good article by Miss Traill on that great desideratum—a photograph in natural colours—will be read with great interest.

A few sentences must dismiss the other magazines. The *Argonaut*, edited by Mr. George Gladstone, starts well in intention, but scarcely, in its first number, makes good its claim to continued existence. It is dryish, and not very new. The best paper is by Mr. Wyke Bayliss on the "Witness of "Art," and the next best is on "Football." We will wait before we say more of this new candidate. The *Victoria Magazine* has too little that is special and that should be characteristic, but it has one article—on the "Position of Women in Germany," from which it is clear that that position needs improvement. "Which is his Wife?" a tale by Mrs. Stevenson, indicates considerable power of pathos. *Sunday at Home* is full of good matter, the best being "Dr. Guthrie in his Mountain Home," and Mrs. Prosser begins a new tale. The *Leisure Hour* also has its tale, "Maiden May," by Mr. Kingston, but as yet, it seems to us that the materials are hackneyed. Our readers will look with interest to Mr. Charles Reed's "England and "America," but the paper is too brief. The *Day of Rest* has kept up its character well, and no magazine of the kind surpasses it in the permanent value of its contents. We are glad to see that Mr. Binney is to be a contributor to this year's publication. *Good Words* for January is a number of remarkable excellence. The author of "John Halifax" commences a new tale of "My "Mother and I"—need we say more? In "Nau-"sicaa in London," Mr. Charles Kingsley writes in his favourite way about modern young ladies—that is to say, good-natured scolding for not being either better and stronger than they are. Professor Thomson gives some information of the results of the Challenger's voyage; Dean Stanley preaches on the "Wrestling of Jacob"; and Sir William Thomson writes on the "Mariner's Compass." Very good is the *Gardener's Magazine*, edited by Mr. SHIRLEY HIBBERD—a work which everyone with a garden should have. There are some able and beautifully-illustrated articles on "Larches" in this number, and we are told that the weather this year will be an improvement on that of last year. Is not that enough to make anyone subscribe to this journal? *Good Things for the Young* is not so good as it used to be—nor so suitable. It needs a firmer exercise of the editor's hand. *Aunt Judy's Magazine* keeps up, which is saying a great deal for the new editors. A tale, "Duke Ulrich with the Curly Locks" promises well; and, "My Sister Bliss" was blessed with remarkably good "Brother Blisses." To the *Sword and Trowel* Mr. Spurgeon has contributed a great deal of matter. His "Minister's Ordinary Conversation" is admirable, and worth all the number. We shall have more to say on the "Beatitudes" when they are a little further advanced. We have received the *Scottish Congregational Magazine*, the *Baptist Magazine*, and the *United Presbyterian Magazine*, but the contents do not call for notice. Of the *Christian Observer* we can only say that we admire neither its spirit nor its contents. How can a clergyman describe the agricultural movement as atheistic? It is a pity that the Evangelicals have not a better organ.

The *Contemporary Review* gives promise of continuing this year with undiminished enterprise its truly Catholic, we should perhaps rather say its cosmopolitan, character. Perhaps the most important article in the new number is that of the Rev. James Mackintosh on "Ethical *versus* Religious "Teaching in the National Schools." It contains some common-sense observations, which we cordially commend to the study of many good but muddle-headed people, who are sacrificing the highest interests of religion by an obstinate adherence to an unscriptural treatment of the Scriptures. "The chief worth and office of religion "may be to enforce morality, and to *bind* it upon "the soul; yet morality may be taught separately "from it." "It is one thing to say that morality "may be taught separately from religion, and quite "another thing to say that religion may be taught "separately from morality." We would advise those who wish to prepare themselves for the inevitable future of national education to read this article. Mr. FitzJames Stephen continues his attacks upon the weaknesses of Parliamentary Government. But when he tells us that "to give "the country a really efficient Government, it

"would be necessary, in some way, and under "some form, to restore a considerable degree of "real power to the king," he seems to suggest a sort of reaction, which he himself acknowledges to be impossible. There may, however, be something worthy of consideration in his concluding suggestion of the elevation of "the permanent heads of all "important departments" to something like the position of councillors, whose opinions, when set aside, should be recorded. Principal Tulloch deals with the "Dogmatic Extremes" of the present day in a mode which scarcely suggests with sufficient intelligibility the nature of the *via media*. Mr. A. Murray gives "A New View of the Homeric Ques- "tion." The unpublished letters of Mrs. Browning are continued. And Sir H. Thompson advocates strongly the substitution of the funeral pyre for the grave.

The *Fortnightly Review* begins the new year with a number which, whatever we may think of the opinions advocated, certainly shows symptoms of undiminished vigour. The longest, and in many respects the most striking, article is one which, even in this age of rehabilitation, will probably occasion some little surprise in those readers who have any susceptibility to astonishment left. We refer to an essay by Mr. F. Bowen-Graves on the character of Marat. We are bound to say that the writer appears to be thoroughly master of his subject, and undoubtedly proves that some of the most notorious charges against his hero are demonstrably false. But the apostles of rehabilitation never know where to stop. That Marat, like some others, was not so black as he is painted, appears to be shown very clearly. But had he possessed the greatness here attributed to him, he would have mastered the morbid tendencies of the revolution instead of being mastered by them. The editor contributes an article on Mr. Mill's Autobiography, in which his comments are agreeably illustrated by personal recollection. Mr. Lepel H. Griffin endeavours to revive interest in the "Eastern Ques- "tion," and thinks it a great scandal that nobody knows whether we should declare war if Russia were to annex Persia. Mr. Fawcett has a short article in which he contends that wages have not risen in proportion to the growing wealth of the country. But Mr. Brassey's latest publication—"Wages in 1873"—would seem to throw doubt on Mr. Fawcett's assumptions. Viscount Amberley gives some amusing "Experiences of Spiritualism," which will confirm those who needed any confirmation in their unbelief. There is also an interesting article on "Banking," by Mr. Inglis Palgrave.

## Miscellaneous.

MUNIFICENT BEQUESTS.—The will of the late James Heald, J.P., of Parr's Wood, Didsbury, Lancashire, has just been proved, the personalty being sworn under 350,000*l.* The testator leaves the following sums, all of which are to be paid free of duty:—To the Wesleyan Missionary Society and the Wesleyan Theological Institution, 5,000*l.* each: to the Wesleyan Education Fund, Wesleyan Chapel Fund, British and Foreign Bible Society, and Manchester Royal Infirmary, 1,000*l.* each, and to the Stockport Infirmary, 500*l.*

THE CITY AND COUNTY BANK (LIMITED), is the title of a joint-stock company which was established nearly two years ago, and has for its object to transact every kind of banking business, and to give greater facilities to private gentlemen and the commercial and trading communities, by affording to all classes the convenience and advantages of banking without the necessity of keeping a large standing balance. Mercantile bills are discounted, and advances made to customers upon approved securities. Particulars as to the business done by the establishment, and the terms on which the ten thousand unallotted shares are offered to the public, will be found elsewhere.

THE PEACE SOCIETY AND MR. RICHARD, M.P.—At the last meeting of the committee of the Peace Society, the following resolution was proposed by Mr. Charles Wise, seconded by Mr. William Holmes, and carried unanimously:—"This committee, in welcoming back their highly-valued secretary, Mr. Henry Richard, M.P., from his long and fatiguing journey on the continent in the interests of peace, desire to express their thankfulness for his return in health and safety, and for the very great success which has attended his mission; and also to record their gratification that his able and untiring labours in favour of international arbitration have received such great and well-deserved recognition from so many important bodies and influential persons in various countries of Europe."

JOINT-STOCK UNDERTAKINGS OF 1873.—The *Times* publishes a remarkable list of the new joint-stock undertakings launched during the past year. The total was 206, with an authorised capital of 60 millions, of which 44¼ millions were offered to the public. Among the new concerns were 35 colliery companies, with about five millions of capital. Besides the new undertakings, additional issues of capital, to the extent of 36 millions, were made by companies previously existing, the great majority of which are concerned in foreign undertakings. Twenty-four millions of these issues were paid up during the year. To these have to be added, again, the foreign loans brought forward in London, amounting to 68 millions, 30 millions of which have been already paid up. What must be the total savings of the country, when sums like these can be spared for enterprises which largely partake of a speculative character?

A SINGULAR INFIRMITY.—A curious phenomenon is now existing in Paris. Dr. Tenting received on Monday the visit of a singular client, being a young girl of eighteen, named Marie Verdun, living with her mother in the Rue du Columbier, and afflicted with the infirmity of "nyctalope"—that is to say, she loses the faculty of sight in daylight, and recovers it in darkness. Although her eyes do not present any special morbid character, she is forced to keep her eyelids closed during the day, and to cover her head with a thick veil. On the other hand, when the shutters of a room are hermetically fastened, she reads and writes perfectly in the deepest darkness. She feels no pain beyond a slight lassitude when the solar light strikes her visual organs. The cure of affections of this kind is said to be extremely difficult, as the cause can hardly ever be discovered.

MESSRS. MASKELYNE AND COOKE'S ENTERTAINMENT.—These enterprising gentlemen, aided by competent performers, have now established themselves in the Egyptian Hall, Piccadilly, where they provide one of the most attractive and popular entertainments of the day. Their wonderful resources as illusionists are thrown into a dramatic form, which gives greater interest to the feats they perform in connection with the cabinet trick, the corded box, spirit-rapping, floating in the air, &c. Though they disclaim all occult means, many of their illusions baffle the ingenuity of the keenest observers to explain. The scenes are agreeably varied by vocal and instrumental music, and the visitor to Messrs. Maskelyne and Cooke's performances will not only spend an agreeable hour, but come away with a keen sense of what extraordinary deceptions, apart from all affectation of ultra-mundane agency, can be practised by conjuring adroitness.

THE RECENT COLLISION IN THE ATLANTIC.—The inquiry into the circumstances of the recent disastrous collision in Mid-Atlantic was resumed and concluded on Friday, when Captain Robertson, master of the Lochearn, was called. After describing the measures which he took to prevent a collision, he stated that when the Lochearn hove to, a French boat came alongside, and the officer, without mentioning that he had any particular object in view, went with witness to see the damage done to the Lochearn. Witness knew that the steamship must have been injured, but had no idea to what extent until he saw that she was much lower in the water, and he then called out, "All hands on deck to get boats out." The steamship then sank, and the screams of those in the water were frightful. By this time he had the port lifeboat out, and she was shortly afterwards followed by the cutter, while all the running gear was thrown overboard for those who could swim, or who, clinging to spars, were drifted near the ship, to catch hold of. Witness received no message whatever from any officer of the Ville du Havre, stating that she was injured. In the result the court returned the officers of the Lochearn their certificates, and expressed a unanimous opinion that no blame was attributable to them.

INTERNATIONAL ARBITRATION.—At a meeting of the Midland International Arbitration Union, held in Birmingham on Monday night, Alderman Sturge, J.P., in the chair, a resolution was passed thanking Professor Mancini for bringing forward a motion in the Italian Parliament in favour of international arbitration. It was also resolved to invite all the peace societies in the kingdom to a conference, to be held in Birmingham before the meeting of Parliament, and where it was hoped Mr. Richard, M.P., would attend and give an account of his mission to the countries of the continent in the cause of international arbitration. On the motion of Mr. Allbright, seconded by Mr. Morgan, it was resolved: "That this meeting earnestly desires that some attempt should be made to settle the matters in dispute between this country and the Ashantee people by negotiation, and, if expedient, by the arbitration of some friendly potentate, such as the King of Holland; and that if these attempts are not successful, efforts should be made to bring the war to a close with as little bloodshed as possible; and that this resolution be sent to the Prime Minister and the senior member for the borough, accompanied with earnest letters from the Chairman, requesting their attention to these views." In the discussion which took place the employment of the savage tribes of Africa to fight under the English banner was strongly condemned.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—A meeting of this institute took place at its rooms, 8, Adelphi-terrace, on Monday night, Mr. C. Brooke, F.R.S., in the chair. Several new members were elected, and donations to the library announced from Dr. Lionel Beale, Professor Dawson, and others, after which it was stated that the number of members elected last year had been 110, a number slightly in excess of that in the year 1872. A paper by the Rev. J. H. Titcomb, on "Magnitudes in Nature, and their Bearings on Biblical interpretation," was then read, in which the latest discoveries in geology and astronomy were reviewed, and shown to be in no way at variance with what a careful student of Holy Writ would be led to expect. At the conclusion of the paper, one by Professor Challis, F.R.S., criticising some portions of the arguments, and advancing several others to strengthen the position taken by Mr. Titcomb, was read; and also communications from the Radcliffe observer, Professor Pritchard, and the Astronomer-Royal's department, bearing upon and supporting the arguments drived from astronomy. The latter stated,—"In regard to the central point of the solar system, that the evidence of the spectroscope, so far as it went, seemed to confirm the supposed motion of the solar system towards Hercules, and that it appeared probable that the centre of motion of the solar system was somewhere in the direction of Alcyone." An animated discussion ensued.

MR. BRIGHT ON SPEAKING AND PREACHING.—A student in a Nonconformist college having sent a letter to Mr. John Bright, asking his opinion on the art of public speaking and on reading sermons, the right hon. gentleman returned the following reply, which is published in the *Evangelical Magazine*:—"Dear Sir,—Your letter, written in May last, only met my eye a few days ago; it has been at the Reform Club, and was not forwarded to me till quite recently. You ask me two questions, to one of which I can give a ready answer. I have never been in the habit of writing out my speeches, certainly not for more than thirty years past. The labour of writing is bad enough, and the labour of committing to memory would be intolerable; and speeches *read* to a meeting are not likely to be received with much favour. It is enough to think over what is to be said, and to form an outline in a few brief notes. But, first of all, a real knowledge of the subject to be spoken of is required; with that, practice should make speaking easy. As to what is best for the pulpit, I may not venture to say much. It would seem that rules applicable to other speaking will be equally applicable to the pulpit. But in a pulpit a man is expected to speak for a given time on a great theme and with less of exact material than is obtainable on other occasions and on ordinary subjects. And, further, a majority of preachers are not good speakers, and perhaps could not be made such. They have no natural gift for good speaking—they are not logical in mind, nor full of ideas, nor free of speech—and they have none of that natural readiness which is essential to a powerful and interesting speaker. It is possible—nay, perhaps very probable—that if reading sermons was abolished, while some sermons would be better than they now are, the majority of them would be simply chaos, and utterly unendurable to the most patient congregation. Given a man with knowledge of his subject, and a gift for public speaking, then I think reading a mischief; but given a man who knows little, and who has no gift of speaking, then reading seems to be inevitable, because speaking, as I deem it, is impossible. But it must be a terrible thing to have to read or speak a sermon every week on the same topic to the same people—terrible to the speaker, and hardly less so to the hearers. Only men of great mind, great knowledge, and great power can do this with success. I wonder that any man can do it! I often doubt if any man has ever done it. I forbear, therefore, from giving a strong opinion on the point you submit to me. Where a man can speak, let him speak—it is, no doubt, most effective; but where a man cannot speak, he must read. Is not this the sum of the whole matter? I thank you for the good wishes expressed in your friendly letter. My health is greatly improved; and I hope to be able to give some time to the House of Commons during the coming session.—I am, truly yours, JOHN BRIGHT."

THE TOMB OF JOSHUA.—M. Guérin, who has been engaged for the French Government in scientific researches in Palestine, has recently read a paper at a geographical congress at Lyons, describing his discovery of the tomb of Joshua, the son of Nun. The tomb, he states, is situated at Tigné, which he considers to be the ancient Timnath Serah, the heritage of Joshua. In the hill at this place are many tombs, and this one has a vestibule, into which the light of day penetrates, supported by two columns, while the place is furnished with nearly 300 niches for lamps, and is soiled evidently from their use. This argues that some periodical celebrations were held there. This vestibule gives entrance to two chambers, one containing fifteen receptacles for coffins, and the other but one. In this latter one, M. Guérin supposes the body of Joshua to have been deposited, and he thinks he has discovered strong evidence of this in the statement that the sharp flint knives with which Joshua used to circumcise the children of Israel at Gilgal were buried in his tomb. On removing the *débris* which covered the floor of the tomb, a large number of flint knives were found, and on making some excavations at Gilgal, the passage of the Jordan, a number of similar knives were also discovered. The pillars in the vestibule of the tomb are surrounded by a fillet in the style of Egyptian monuments, and this would argue a period of about the time of Joshua. M. Guérin also believes he has found the tomb of the Maccabees at Medieh, which he thinks corresponds with the Modin of the Book of Maccabees.

What is the best time to study the book of Nature?—When autumn turns the leaves.

## Gleanings.

The *New York Times* gives an account of the execution of an "uxoricide."

The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses.

Mr. Denison, Q.C., the best of judges, has pronounced the set of thirteen bells in Bradford Town-Hall to be the grandest in England.

A waggish speculator in a deposit bank recently said, "Five years ago I was not worth a penny in the world; now see where I am through my own exertions!"—"Well, where are you?"—"Why, a thousand pounds in debt."

"Should I be discovered, I am lost," exclaimed the hero of a melodrama, as he concealed himself in a closet on the stage. "Should you be discovered, you will be found," was the amendment of a wag in the gallery.

Professor Owen says that the supposed dodo (an extinct bird), found in one of the Samoan Islands, is the dodlet, which is only one-sixth of the size of the dodo. This (says the *Spectator*) is almost as bad as being assured that a Methuselah had been discovered, and finding that we had only lighted upon an old Parr.

A tradesman was served last week with a schedule to make his returns. In the column for noting the number of carriages with less than four wheels, he inserted—"A barrow, drawn by me in the garden, with one wheel." The assessor wrote under it, "Asses and one-wheel carriages are exempt from duty."

There has been an important sale of Chinese books in Paris, at which several purchases were made for the British Museum. One work, "Yu-ting-li-tai-ki-si-nian-piao," was sold for 22*l.*; "Heang-thsing-tchih-koung-thou" for 44*l.*; and "Tu-ting-pei-wen, tchaia-chou-hoa-pou" for 56*l.*

An impromptu epigram has been composed in court by a wearied auditor of the Tichborne case:—

Kenealy states, if Orton's ear
Were pierced or bored, it must appear.
If true, our ears some sign would show,
Since he has pierced and bored them so.

MEMENTO MORI.—When the parish minister of Cumnock died, it was found in his will that he had expressed a desire that any of the parishioners who wished might ask and receive from his wife some small token of remembrance of their deceased pastor. One day shortly after the funeral an old farmer in the district called, when the widow, reminding him of the desire of her husband, asked John what he would like to have. "Weel ma'am," replied John, stroking his chin and scratching his head, "I hardly ken what sort o' a memento mori, as ye ca' it, tae hae, but if ye hae nae objection I wud tak' that lump of guano ye hae i' the back yard."

AMERICAN VICISSITUDES.—The rise and fall of Pithole City, in the centre of the Pennsylvania oil regions, seems almost like a miracle. In three months after the first house was built, Pithole had two theatres, two newspapers, an opera-house, seventy-five hotels and saloons (one of the former costing 100,000 dols.), and a population of 25,000 people. Now, the *Philadelphia Telegraph* says, the people have vanished, the theatres are closed, the newspapers removed, the oil-wells are dry, and the place is lapsing into its original desolation as rapidly as it was built up. There are now scarcely 100 people in the place.

CHILDREN'S PARTIES AND CHILDREN'S HEALTH.—The *Pall Mall Gazette* seasonably calls attention to the risks to health involved in the custom of children's parties at the present time of the year. "The truth is that in such weather as is common in England about Christmas time nine-tenths of the children who are invited to 'Christmas trees' should never stir out of the house after dark, and certainly not in the light flimsy dresses which they are expected to wear. When it is considered that in addition to a scantiness of clothing they are often, when thoroughly heated by dancing or 'games,' suddenly plunged into a frosty, foggy atmosphere, and perhaps conveyed home in a four-wheeled cab, whose damp cushions are imperfectly dried, it is not surprising that only the most 'iron' children pass through the ordeal unscathed."

NEWS FOR THE BRITISH MINISTER AT PEKIN.—The official paper in China gives an account, *more suo*, of the recent reception of the Foreign Ministers by his Celestial Majesty, the Boy-Emperor:—"The English Ambassador in the Chinese account cuts a very sorry figure. He was to have read out the address, but he had hardly got through a few phrases when he began to stammer and trembled from head to foot. The Emperor asked him how the sovereign of his country was. He could not reply. The Emperor then said, 'You have asked so often to see me; what do you want?' The English Ambassador remained mute; he had to present his credentials, but on approaching the Emperor he fell several times." And so on, the Chinese being persuaded that the ambassadors were so overcome by the brightness of the countenance of the Emperor that they lost all presence of mind.

RAILWAY TICKET DISTRIBUTION.—The *Saturday Review* writes on this subject:—"We have a very good test of the willingness of the railway companies to do what they can to insure punctuality. The laying down of additional lines of rail, the enlargement of stations and sidings, the improvement of points and signals, is necessarily an onerous undertaking, and cannot be very quickly accomplished. But there is a thing which the companies might do to-morrow if they chose, and the doing of which would add greatly not only to the comfort of travellers, but to the safety of their journeys. Why should tickets be obtainable only within a few minutes of the time of starting? In the principal towns of the United States railway tickets can be purchased at the stations at any hour of the day, and they are also to be had at the chief hotels and at booking offices in different parts of each town. In Scotland a partial attempt has been made to imitate this system. Tickets for certain stations on the North British Railway can, we believe, be purchased at various shops and offices in Edinburgh and Glasgow. It is difficult to see why this system should not become universal."

## Births, Marriages, and Deaths.

*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

### BIRTHS.

FERRIS.—On Jan. 1, at Clevedon Lodge, Weston-super-Mare, Ellen, wife of Henry Ferris, a daughter.

SPENCER.—On Jan. 1, at Branbridges, East Peckham, Mrs. R. Knowles Spencer, of a son.

### MARRIAGES.

RADFORD—MARWOOD.—On Dec. 29, at Gallowtree-gate Chapel, Leicester, by the Rev. A. Mackennal, the Rev. W. Radford, late of Nottingham College, to Lydia, youngest daughter of Mr. S. Marwood, Leicester.

WALKER—BIRT.—On Nov. 6, by special license, at Peelton, South Africa, by the father of the bride, assisted by Rev. John Harper, Richard Walker, merchant, of King William's Town, to Agnes Cecil, daughter of the Rev. Richard Birt.

LINCOLNE—WHIBLEY.—On Jan. 1, at the Congregational Chapel, Cambridge, by the Rev. Dr. Robertson, Harvey Napier, only son of John Lincolne, of Cambridge, to Fanny Elisabeth, eldest daughter of Mark Ives Whibley, of Cambridge.

### DEATH.

CHALLIS.—On Jan. 5, in his 75th year, Thomas Challis, of North Hill House, Highgate. Much beloved and deeply regretted.


## FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.


## BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Wednesday, Dec. 31, 1873.

ISSUE DEPARTMENT.

| | | | |
|---|---|---|---|
| Notes issued | £36,997,730 | Government Debt. | £11,015,100 |
| | | Other Securities | 3,984,900 |
| | | Gold Coin & Bullion | 21,997,730 |
| | | Silver Bullion | — |
| | £36,997,730 | | £36,997,730 |

BANKING DEPARTMENT.

| | | | |
|---|---|---|---|
| Propr'tor's Capit'l | £14,553,000 | Government Securities, (inc. dead weight annuity) | £13,304,742 |
| Rest | 3,167,721 | | |
| Public Deposits | 8,852,970 | Other Securities | 22,846,948 |
| Other Deposits | 21,061,681 | Notes | 11,190,660 |
| Seven Day and other Bills | 327,933 | Gold & Silver Coin | 620,955 |
| | £47,963,305 | | £47,963,305 |

Jan. 1, 1874. F. MAY, Chief Cashier.


BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homœopathic Chemists, London."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) having special experience in children's diseases, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depôt—East-road, Hoxton, London, N.

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Manufactory, Bermondsey, London.


## Markets.

CORN EXCHANGE, MARK LANE, Monday, Jan. 5.

The supply of English wheat was small for to-day's market, but imports of foreign grain were liberal. English wheat sold at an advance of 1s. per qr. on the prices of Monday last. Foreign wheat was in steady request at the same improvement in value. Flour, both sacks and barrels, was against buyers. Peas and Beans were unchanged in prices. Barley of all descriptions realised previous quotations. Indian corn has further improved 6d. per qr. in value during the week. Oats were in good supply, and are met by a steady demand, at 1s. per qr. advance on the prices of this day week. Cargoes at the ports of call are the turn higher.

CURRENT PRICES.

| | Per Qr. s. | s. |
|---|---|---|
| WHEAT— | | |
| Essex and Kent, red fine | — | to 65 |
| Ditto new | — | 56 |
| White fine | — | 67 |
| „ new | — | 54 |
| Foreign red | 58 | 63 |
| „ white | 64 | 67 |
| BARLEY— | | |
| Grinding | 31 | 34 |
| Chevalier | 42 | 51 |
| Distilling | 36 | 42 |
| Foreign | 37 | 41 |
| MALT— | | |
| Pale, new | 72 | 77 |
| Chevalier | — | — |
| Brown | 52 | 58 |
| BEANS— | | |
| Ticks | 39 | 42 |
| Harrow | 41 | 47 |
| Pigeon | 47 | 51 |
| Egyptian | 41 | 42 |

| | Per Qr. s. | s. |
|---|---|---|
| PEAS— | | |
| Grey | 36 | to 39 |
| Maple | 39 | 44 |
| White | 39 | 45 |
| Boilers | 39 | 45 |
| Foreign | 38 | 42 |
| RYE— | 42 | 44 |
| OATS— | | |
| English feed | 23 | 31 |
| „ potato | — | — |
| Scotch feed | — | — |
| „ potato | — | — |
| Irish Black | 23 | 26 |
| „ White | 22 | 28 |
| Foreign feed | 24 | 28 |
| FLOUR— | | |
| Town made | 50 | 57 |
| Best country households | 45 | 47 |
| Norfolk & Suffolk | 39 | 44 |

METROPOLITAN CATTLE MARKET, Monday, Jan. 5.—The total imports of foreign stock into London last week amounted to 4,220 head. In the corresponding week last year we received 1,140; in 1872, 2,297; in 1871, 1,332; in 1870, 6,648; and in 1869, 3,864 head. The cattle trade to-day has been in a quiet state. The supplies of stock have been more liberal, and sales have progressed steadily notwithstanding the cooler weather. From our own grazing districts the receipts of beasts have been large, and the general condition of the stock show signs of improvement. The actual weight of meat exhibited has been much larger than usual. The demand has been quiet, and the quotations have ruled rather below those of Monday last, the best Scots and crosses selling at 6s. 2d. to 6s. 4d. per 8lbs. From Norfolk we received about 700; from Lincoln, about 120; from Leicester, about 150; from other parts of England, about 1,000; from Scotland, 258; and from Ireland, about 250. On the foreign side of the market the show has been rather larger, consisting of about 800 Dutch, 100 Spanish, and 80 Gothenburg. The market has been quiet, and inferior breeds have been lower to sell. In the sheep pens there has been a moderate show of stock. Sales have progressed quietly at about late rates. The best Downs and half-breds have changed hands at 6s. 10d. to 7s. per 8lbs. Calves have been in short supply and moderate request at late rates. Pigs have sold on former terms.

Per 8lbs., to sink the offal.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inf. coarse beasts | 4 | 4 | to 4 | 10 | Pr. coarse wooled | 6 | 8 | 6 | 10 |
| Second quality | 5 | 4 | 5 | 8 | Prime Southdown | 6 | 10 | 7 | 0 |
| Prime large oxen | 6 | 0 | 6 | 2 | Lge. coarse calves | 5 | 4 | 5 | 8 |
| Prime Scots | 6 | 2 | 6 | 4 | Prime small | 6 | 2 | 6 | 6 |
| Coarse inf. sheep | 4 | 8 | 5 | 8 | Large hogs | 4 | 0 | 4 | 4 |
| Second quality | 5 | 10 | 6 | 2 | Neat sm. porkers | 4 | 10 | 5 | 2 |

METROPOLITAN MEAT MARKET, Monday, Jan. 5.—The supplies of meat on offer here to-day are moderate. Purchases are made very slowly, but the quotations exhibit ather more strength. The more seasonable weather had ome influence upon the trade.

Per 8lbs. by the carcase.

| | s. | d. | s. | d. | | s. | d. | s. | d. |
|---|---|---|---|---|---|---|---|---|---|
| Inferior beef | 3 | 4 | to 4 | 0 | Inferior Mutton | 3 | 8 | to 4 | 6 |
| Middling do. | 4 | 2 | 4 | 6 | Middling do. | 4 | 10 | 5 | 4 |
| Prime large do. | 5 | 0 | 5 | 6 | Prime do. | 5 | 6 | 5 | 10 |
| Prime small do. | 5 | 2 | 5 | 8 | Large pork | 3 | 10 | 4 | 2 |
| Veal | 4 | 8 | 5 | 4 | Small do. | 4 | 4 | 5 | 0 |

PROVISIONS, Monday, Jan. 5.—The arrivals last week from Ireland were 444 firkins butter, and 3,573 bales bacon, and from foreign ports, 22,474 packages butter, 864 bales and 186 boxes bacon. In Irish butter there is scarcely anything passing in sales. Foreign meets a ready sale, and prices are 2s. higher, best Dutch 136s. to 140s. The bacon market is firm, no change in value of Waterford, finest Hamburg advanced to 73s.

HOPS, BOROUGH, Monday, Jan. 5.—The new year has opened with an extremely firm market, and more inclination is shown on the part of buyers to go into stock, especially with low-priced hops. Business, nevertheless, can hardly be said to be fully resumed; a good demand is, however, shortly anticipated. Yearlings are firm. Continental reports show no change. Mid and East Kent, 6*l.*, 0*l.*, 7*l.* 0s., 9*l.* 9s.; Weald of Kent, 5*l.* 0s., 5*l.* 12s., 6*l.* 0s.; Sussex, 5*l.* 0s., 5*l.* 12s., 6*l.* 0s.; Farnham and Country, 6*l.*, 6*l.* 10s., 7*l.* 10s.; Farnham, 7*l.*, 8*l.* 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 5.—The trade continues inactive both for English and foreign potatoes, and prices in most cases favour the buyers. The imports into London last week consisted of 263 bags from Rotterdam, 1,270 tons from Dunkirk, 3 bags from Amsterdam, 256 tons and 7,887 bags from Louvain, 221 tons and 5,091 bags from Antwerp, and 120 tons from Rouen. Annexed are the quotations:—Best Regents, 110s. to 125s. per ton; Secondary do., 85s. to 110s. per ton.; Rocks, 65s. to 80s. per ton; Best Flukes, 120s. to 145s. per ton; French seedlings, 80s. to 90s. per ton; Belgian kidneys, 4s. 1½d. to 4s. 4½d. per bag.; Belgian round, 2s. 6d. to 3s.

SEED, Monday, Jan. 5.—English red cloverseed comes forward very slowly, very little of which is of fine quality, and such is held at very high rates, whilst commoner sorts are more abundant, and these are offered at low values, without bringing buyers forward. Foreign red cloverseed was held at some advance in price, which tended to check business. Fine trefoil was held with more firmness; but sales were not numerous. White mustardseed was taken off in small lots, without any quotable change in price. In brown seed very little passing; the finest qualities were held at very full rates. Canaryseed realised as much money. Large hempseed brought former values quietly. Foreign new tares were held at enhanced rates, but not much business yet entered into.

WOOL, Monday, Jan. 5.—In the wool trade there has

been no feature of importance. The demand for English wool is very moderate, and prices are unaltered. For colonial produce there has been very little inquiry since the close of the public sales, and prices have been without alteration.

OIL, Monday, Jan. 5.—Linseed oil has been quiet and without feature. For rape the demand has not been active, but prices have been firm. Other oils have been in limited request.

TALLOW, Monday, Jan. 5.—The tallow market is firm, and rather a good demand exists on the spot at 41s., being a fresh advance of 3d. per cwt. on the week. Town tallow makes 41s. net cash. Rough fat is quoted at 2s. per 8lbs.

COAL, Monday, Jan. 5.—A fair supply of house coals; last prices were maintained. Hettons, 27s. 6d.; Hetton Lyon, 25s. 6d.; Tunstall, 25s. 3d.; Kelloe, 25s. 6d.; East Hartlepool, 27s. 3d. Ships for sale, 36. At sea, 20.

THOUSANDS ARE WRETCHED UNDER DISEASE they know not how to conquer, who might be cured by these remedies without much trouble. If the first symptoms receive attention and judicious treatment, not only will future danger be averted, but old ailments will give way and better health will be attained, than was enjoyed before the illness. No treatment for safety and certainty of success may be so confidently relied upon as that discovered by Professor Holloway, whose Pills and Ointment always restore the sufferer. While the Pills are taken in moderate doses, the Ointment should be well rubbed upon the skin, near the part affected, as actively as salt is forced into meat.

## Advertisements.

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A LADY OFFERS the advantages of a first-class EDUCATION, on moderate terms, to the Daughters of a Congregational Minister. Terms, with particulars, on application to W. W., Post-office, Sherborne Dorset.

THE Rev. J. S. BARKER, B.A. (son of the late Rev. T. R. Barker, Spring Hill College, Birmingham) RECEIVES GENTLEMEN to PREPARE for COLLEGE or for the Public Examinations.—15, Rochester-road, Camden-road, London, N.W.

DAY-SCHOOL.—A Gentleman of long-experience as an Educator, would be glad to hear of a neighbourhood where a Nonconformist might successfully start a Day-school, with terms ranging from 1 to 3 guineas per quarter. Can be highly recommended.—Address, A. B., Office of the "Nonconformist."

LAW.—WANTED, in a Country Solicitor's Office, of varied practice, a MANAGING CLERK. Must be a good advocate, and admitted.—Apply, Mr. Abel Tillett, Solicitor, Norwich.

WANTED.—After the Christmas Recess, in a good Middle-Class School, a GENTLEMAN thoroughly competent to take the English Department, in all its branches. Experience in teaching and efficiency as to discipline indispensable. A Nonconformist and member of a Christian Church preferred.—Apply to Rev. Walter Gill, Parkstone, near Poole, Dorsetshire.

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HON. SEC.—Mr. SAMUEL TAWELL.

To carry on very important operations, the Committee of the above Institution are now greatly NEEDING FUNDS, the Day-school only being supported by the School Board.

Refuges for Men and Women of character, Domestic Servants' Training Home, Boys' and Girls' Certified Training Schools, Youths' Institute, Boys' and Girls' Night Schools for those in employment, Girls' and Mothers' Sewing Classes, very large Bible Schools, Ragged Church Services for the Homeless, and many other ameliorative efforts for the poor.

Contributions will be most thankfully received by the bankers, Messrs. Barclay, Bevan, and Co., of Lombard-street; Ransom and Co., Pall-mall East; George Moore, Esq., Bow Churchyard; or by the Hon. Finance Sec., Mr. T. E. Hamilton, at the Institution, Little Saffron-hill, Farringdon-road, E.C.

ON SALE.—Cheap, for cash. A very superior ORGAN, suitable for large place of worship. Two manuals, 21 stops, independent pedal organ.
FAULKNER BROTHERS, Organ Builders, Park-street, Cheetham Hill-road, Manchester.

NORTH LONDON, or UNIVERSITY COLLEGE, HOSPITAL.

The AID of the charitable and benevolent is urgently solicited, to enable the Committee to meet the expenditure of the quarter just ended, which, in consequence of the high price of provisions, fuel, &c., is very heavy. Contributions for this purpose are much below the average of former years.

Donations and subscriptions will be thankfully received by Edward Enfield, Esq., Treasurer, 19, Chester-terrace, Regent's Park, and at the Hospital.

HENRY J. KELLY, R.N., Secretary.
January, 1874.

THOMAS COOPER'S ENGAGEMENTS for the YEAR 1874.

JANUARY.—1, 2, 3, 4, 5, 6, 7, 8, 9, Lincoln.
10, 11, 12, 13, 14, 15, 16, Sheffield.
17, 18, 19, 20, 21, 22, 23, Glossop (Derbyshire).
24, 25, 26, 27, 28, 29, 30, Manchester.
31, Liverpool.
FEBRUARY.—1, 2, 3, 4, 5, 6, Liverpool.
7, 8, 9, 10, 11, 12, 13, Hanley (Staffordshire).
14, 15, 16, 17, 18, 19, 20, Stoke-upon-Trent.
21, 22, 23, 24, 25, 26, 27, Longton (Staffordshire).
28, London.*
MARCH.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, London.*
21, 22, 23, 24, 25, 26, 27, 28, 22, 31, Birmingham.
APRIL.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, Lincoln.
11, 12, 13, 14, 15, 16, 17, Rotherham (Yorkshire).
18, 19, 20, 21, 22, 23, 24, Chesterfield (Derbyshire)
25, 26, 27, 28, 29, 30, Derby.
MAY.—1, Derby.
2, 3, 4, 5, 6, 7, 8, Leicester.
9, 10, 11, 12, 13, 14, 15, Loughborough (Leicestershire).
16, 17, 18, 19, 20, 21, 22, Nottingham.
23, 24, 25, 26, 27, 28, 29, Lincoln.
30, 31, Old (Northamptonshire).
JUNE.—1, 2, 3, 4, 5, Old (Northamptonshire).
6, 7, 8, 9, 10, 11, 12, St. Alban's (Herts).
13, 14, 15, 16, 17, 18, 19, London.*
20, 21, 22, 23, 24, 25, 26, Alton (Hants).
27, 28, 29, 30, Southampton.
JULY.—1, 2, 3, Southampton.
4, 5, 6, 7, 8, 9, 10, 11, Shirley (near Southampton).
12, 13, 14, 15, 16, 17, Redhill (Surrey).
18, 19, 20, 21, 22, London.*
23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.
AUGUST.—1, 2, 3, 4, 5, Sheffield.
6, 7, 8, 9, York.
10, 11, 12, 13, 14, 15, 16, Northallerton (Yorkshire).
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, Lincoln.
29, 30, 31, Peterboro'.
SEPTEMBER.—1, 2, 3, 4, Peterboro'
5, 6, 7, 8, 9, 10, 11, Haverhill (Suffolk).
12, 13, 14, 15, 16, 17, 18, Braintree (Essex).
19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, London.*
OCTOBER.—1, 2, London.*
3, 4, 5, 6, 7, 8, 9, Brighton.
10, 11, 12, 13, 14, 15, 16, Salisbury.
17, 18, 19, 20, 21, 22, 23, Trowbridge (Wiltshire).
24, 25, 26, 27, 28, 29, 30, Bristol.
31, Cheltenham.
NOVEMBER.—1, 2, 3, 4, 5, 6, Cheltenham.
7, 8, 9, 10, 11, 12, 13, Tewkesbury (Gloucestershire).
14, 15, 16, 17, 11, 19, 20, Stourbridge (Worcestershire).
21, 22, 23, 24, 25, 26, 27, Dudley (Worcestershire).
28, 29, 30, Leamington.
DECEMBER.—1, 2, 3, 4, Leamington.
5, 6, 7, 8, 9, 10, 11, Coventry.
12, 13, 14, 15, 16, Burton-on-Trent.
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

* During the time I am in London, Letters to be addressed to the care of "Messrs. Hodder and Stoughton, 27, Paternoster-row, London, E.C.

☞ Letters to be addressed to "Thomas Cooper, Lecturer on Christianity," at the Town to which I am appointed, as "Hanley, Staffordshire"; "Birmingham"; "Braintree, Essex," &c.

Also Letters addressed, at any time, to Mrs. Cooper, 2, Portland-place, St. Mary's-street, Lincoln, will be duly forwarded to me.

Correspondents are requested NOT to put "Post Office" on their Letters to me.

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A Course of FIVE LECTURES will be delivered on the following WEDNESDAY EVENINGS, in the Lecture-room:—
Jan. 14.—By Rev. HENRY WHITEHEAD, M.A., Vicar of St. John's, Limehouse.
Subject—George Fox, the Quaker.
Feb. 11.—By W. NEWMARCH, Esq., F.R.S.,
Subject—The Influence of England abroad, as a centre of Commerce and Science.
Mar. 11.—By the Rev. R. MOFFAT, D.D.
Subject—David Livingstone.
April 1.—By the Rev. BALDWIN BROWN.
Subject—The Easter Week in Rome.
April 15.—By the Rev. BALDWIN BROWN.
Subject—Literature, Dogma, and Truth.

Tickets, 5s.; to admit three, 10s. 6d. To be obtained of Mr. G. Nicholls, 252, Brixton-road, and of the Church Keeper, Mrs. Parrick, 10, Stafford-road, Wynne-road.

The proceeds will be applied to the Reduction of the Debt on the Lecture-room.

The Lectures will commence at a Quarter before Eight o'clock precisely.

NEW COLLEGE, LONDON.—The Classes will MEET AGAIN after the Christmas Recess on TUESDAY, January 6. There will be Courses of Lectures on Chemistry and Physiology, beginning early in January, and respectively adapted to the Matriculation and B.A. Standards of the University of London; and in some others of the Arts Classes there is such an arrangement of subjects and of fees as to facilitate the entrance of Lay Students after the Recess

All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.
WILLIAM FARRER, LL.B., Secretary.

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Vice-Master—E. R. HORTON, M.A., Fellow of St. Peter's College, Cambridge.
The LENT TERM will begin for New Pupils on TUESDAY, January 13, 1874, at 9.30 a.m.

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Prospectuses containing full information respecting the Courses of Instruction given in the School, Fees, and other particulars, may be obtained at the Office of the College.
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The NEXT TERM will commence on JANUARY 22.

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SCHOOL REOPENS on WEDNESDAY, Jan. 21.

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Assistant Classical Master—Rev. WM. FIELD, M.A. London University.

The NEXT TERM will commence on THURSDAY Jan. 22, 1874.

For Terms, Prospectuses, &c., apply to the Head Master or Mr. A. Boardman, the Local Secretary.

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This Establishment, conducted by Rev. WALTER GILL, aided by competent Masters, will RE-OPEN (D.V.) on THURSDAY, January 22nd.

References to Parents of Pupils. Terms moderate.

CAMBRIDGE HOUSE SCHOOL, 120, Hagley-road, Edgbaston, near Birmingham.

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SECOND MASTER.

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For Prospectuses, Terms, and further information, apply to the Principal or Secretary.

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Referee, Rev. JOSEPH WAITE, B.A., Cardiff.

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| | Shares. | Paid up. | Dividend, June last, on Amount paid up. | Present Value. |
|---|---|---|---|---|
| | | | | £ s. d. |
| National Provincial Bank of England | £100 | £42 0 | 23 per cent. | 153 0 0 |
| London and Westminster Bank ... | 100 | 20 0 | 20 „ | 70 0 0 |
| London Joint Stock | 50 | 15 0 | 20 „ | 48 0 0 |
| London and County | 50 | 20 0 | 20 „ | 59 0 0 |
| Union | 50 | 15 10 | 20 „ | 43 10 0 |
| City | 20 | 10 0 | 10 „ | 14 5 0 |
| Imperial | 100 | 15 0 | 8 „ | 18 10 0 |
| Consolidated | 10 | 4 0 | 9 „ | 6 15 0 |
| Central | 10 | 5 0 | 8 „ | 6 15 0 |
| Alliance | 25 | 10 0 | 7 „ | 12 15 0 |
| London and Provincial | 10 | 5 0 | 9 „ | 7 10 0 |

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